PROCEEDINGS,

&c.

The LAWS *and* REGULATIONS *of the Society, as adopted at the Annual Meeting of* 1812, *are printed from p.* 309, *to p.* 313, *of this Volume.*

CHURCH MISSIONARY SOCIETY

PROCEEDINGS

OF THE

Church Missionary Society

FOR

AFRICA AND THE EAST.

VOLUME THE THIRD.

FROM

WHIT-TUESDAY, 1810, TO WHIT-TUESDAY, 1812.

LONDON:

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A SERMON,

&c.

Extract from the Minutes of the Annual Meeting of the Society for Missions to Africa and the East, held at the New London Tavern, on Whit Tuesday, June 12th, 1810.

RESOLVED, *That the cordial thanks of this Meeting be given to those Clergymen and other Friends, who have made Congregational or Private Collections, in aid of the Society's Funds; and they are hereby requested to accept such thanks, and to renew their exertions as often as convenient.*

A

SERMON

PREACHED AT THE PARISH CHURCH OF

St. Andrew by the Wardrobe and St. Anne, Blackfriars,

ON TUESDAY IN WHITSUN WEEK, JUNE 12, 1810,

BEFORE THE

Society for Missions to Africa and the East,

INSTITUTED BY

MEMBERS OF THE ESTABLISHED CHURCH,

BEING THEIR

TENTH ANNIVERSARY.

BY

THE REV. CLAUDIUS BUCHANAN, D. D.

ALSO THE

REPORT OF THE COMMITTEE

TO THE

ANNUAL MEETING, HELD ON THE SAME DAY;

AND

A LIST OF SUBSCRIBERS AND BENEFACTORS.

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1810.

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A

SERMON

PREACHED

AT SAINT ANNE'S, BLACKFRIARS,

BEFORE

THE SOCIETY.

A

SERMON, *&c.*

MATT. v. 14.

YE ARE THE LIGHT OF THE WORLD.

"IN THE BEGINNING was the WORD, and the Word was with God, and the Word was God." John i. 1. "And the Word was made FLESH, and dwelt among us; and we beheld his Glory, the glory as of the only begotten of the Father, full of grace and truth." John i. 14. And the Word, being "manifest in the flesh, was justified in the Spirit, seen of angels" in this humble state, "preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. iii. 16.

This, my Brethren, is the sum of that Divine Record, which is to give light to the world.

CHRIST is the fountain of light. "I am the light of the world," saith the Eternal Word.

When therefore he saith, "Ye are the light of the world," he means not that ye are that light, but are to "bear witness of that Light." John i. 18. Ye are merely INSTRUMENTS of the light (like the greater and lesser lights in the firmament of heaven) to reflect and diffuse it throughout the world.

CHRIST is the Fountain of Light; that is, of spiritual light. For, as the light of reason was conferred on the first man Adam, and is natural to all men; so the spiritual light cometh by the Second Adam, "a quickening spirit, the Lord from heaven."—"I am the light of the world," saith Christ: "he, that followeth me, shall have the light of life;" even the light from above, which is ministered to the soul by "the Holy Ghost sent down from heaven."

That we may have clear conceptions on this subject, let us inquire who those persons were whom our Lord called "the light of the world." This appellation was not given to the Jewish nation in general, but to a few individuals, whom the great body of the Jews supposed to be in the darkness of error; but who, in reality, saw the true light, while "the darkness comprehended it not."

As it was in the days of Christ so it is in our time: the spiritual light is not poured upon a whole nation, or upon a whole community of men by any system of education, but it is given to individuals; to such individuals as heartily pray for it. "He, that followeth me," saith Christ, "shall have the light of life;" for "every one, that asketh, receiveth: he, that seeketh, findeth: and to him, that knocketh, it shall be opened." And this is expressly spoken in reference to the gift of the Holy Spirit. A whole nation may enjoy the external light, and may exhibit the civilizing power of Christianity, and yet be involved in spiritual darkness. And this is "the hard saying" which "the world cannot receive."—"The words of Scripture," say they, "are sufficient of themselves to illuminate the mind, without the light from heaven. The dead letter hath light enough for us."—Whereas the Apostle saith, "God hath made us able ministers of the New Testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." 2 Cor. iii. 6. But the world in general will not receive this truth. "And this is the condemnation," saith our Lord, "that light is come into the world, and men love darkness rather than light." Thus St. Paul himself disbelieved once, and proceeded to Damascus, having his heart filled with enmity against this

heavenly doctrine. But behold, "he saw in the way a light from heaven, above the brightness of the sun shining round about him:" yet this external light was but a faint emblem of that illumination, which was imparted to his soul, and which our Saviour calleth "the Light of Life."

My Brethren, unless a man have the Light of Life, he cannot see the kingdom of God. For, though there be no external miracle, like that in the case of the Apostle, to accompany it; yet the INTERNAL miracle subsists, in all its truth and reality; and is manifested at this day in the same kind of vigour and efficacy, as in the first days of the gospel. For, as the first Christians and the Christians of this day are to be partakers of the same glory in heaven, so it is necessary that they acquire the same meekness for that inheritance, and become subjects of the same conversion of heart here on earth.

I would record this doctrine of the Divine Illumination in the very threshold of our argument; for it is of importance that its truth be made manifest to ourselves, before it be preached to the heathen world.

It is common to arraign that ancient people, the Jews, for their unbelief: and we are wont to

view their hardness of heart with a kind of horror. But, in regard to the doctrine alluded to, Jews and nominal Christians are in the same condemnation. The Jews received the words of Scripture as we do; but they rejected the spiritual light. "When they read the Old Testament," saith the Apostle, "the veil is upon their hearts unto this day;" and they perceive not the spiritual kingdom of the promised Messiah. In like manner, when nominal Christians read the New Testament, the veil is upon their hearts, and they perceive not the promise of the Holy Spirit. For, as the Messiah, God the Son, was the one great object presented to view in the promises and prophecies of the Old Testament; so the subject of the Grand Promise in the New Testament is, God the Holy Ghost. The Holy Spirit is the very life and essence, and, in regard to actual operation on the hearts of men, the Alpha and Omega of the New Dispensation, which is emphatically called "the Ministration of the Spirit." This was that "promise of the Father," of which our Saviour spake with such earnestness and exultation to his disciples; and which he said would "abide in the world for ever." The Day of Pentecost was properly the first day of the Christian Dispensation: for, on that day, the fountains of divine influence were opened for the Universal Church; never to be

closed again to the end of time. Unless this light of the Spirit had been shed forth, the Apostles themselves could not have fully understood the Gospel, even after hearing the words of Christ from the beginning of his ministry to the hour of his ascension. And, without this light, the New Testament, in regard to its spiritual meaning, must be as a sealed book to every man at this day.

Men of the world acknowledge, indeed, that there is a promise of divine light under the New Dispensation; but they allege that it was intended for OTHERS, and not for them. They say that the light shone a little while at the beginning of the Christian Religion, but was soon extinguished, and that the world was left again in darkness! They do not understand that there is any difference between the dispensation of Moses and the dispensation of Christ, except merely in the publication of an inspired book throughout the world!

What further evidence can we require of the existence of a kingdom in this world, which is under the dominion of him, who is called by our Saviour "the Prince of DARKNESS;" and by St. Paul, "the God of THIS WORLD," who "blinds the minds of them that believe not, lest the

light of the glorious Gospel of Christ should shine unto them." 2 Cor. iv. 4.

In the foregoing sentences, we have not spoken of that extraordinary light, which imparted to men the gift of prophecy and of tongues; but of that ordinary light, which sheweth to the sinner "the glorious gospel of Christ;" as above expressed: and which inspireth him with love to God and with faith in his Redeemer; which mortifieth evil affections, purifieth the heart, giveth to the soul a peace which passeth all understanding, and a sure and certain hope of the resurrection unto eternal life. We speak of that light, whatever it may be, which is necessary "to open the understanding, that we may understand the Scriptures." Luke xxiv. 45.

We have asserted, that the spiritual light is not given to a nation or community of men by any system of education; but to individuals: even to those individuals, who obey the divine admonition, and supplicate "the Father of Lights," for the "GOOD and PERFECT gift."

Let us now proceed to inquire what was the character of those persons whom our Saviour addressed as "the light of the world." For if men say, "We cannot see this spiritual light:

to us it is invisible:" we must lead their attention to that which is obvious and visible; namely, the MORAL character of the children of light.

The character of those who are called the Light of the World, is recorded by our Lord himself in his Sermon preached from the Mount; for *they* are the persons whose virtues are the subject of his BEATITUDES. It was on that occasion, when he had finished the enumeration of their peculiar dispositions, that he said, "Ye are the light of the world."

In these Beatitudes, our Saviour would exhibit to the world, the character of HIS disciples. He would declare the heavenly temper and consequent blessedness of those persons, who should be subjects of his spiritual kingdom, which had now arrived. For, when he saith, "Blessed are the poor in spirit, for theirs is the kingdom of heaven;" he saith, in effect, "Blessed are ye, my disciples, for ye are poor in spirit:" and so of all the other dispositions there described; "Blessed are the meek:"—"Blessed are the merciful:"—"Blessed are the peace-makers:"—"Blessed are the pure in heart:"—"Blessed are they which hunger and thirst after righteousness." All these inestimable qualities of mind belong to the disciples of Christ; not one of

them, but all. They all flow from "the self-same Spirit;" like sweet waters from the same fountain. They are the characters of that great moral change, which our Saviour foretold would be a frequent event under the New Dispensation.

When our Lord had given this record of the pure and heavenly dispositions of his disciples, he said unto them, "Ye are the light of the world."

At that time, there were many illustrious characters in the world:—men of great eminence, who flourished in Greece and Rome, and enlightened mankind by their science and learning; whose names are renowned at this day. But our Lord said to his unlettered disciples, "YE are the light of the world."

At that time, too, there were many in Judea, who had the revelation of God in their hands; "to whom were committed the oracles of God," and who conceived themselves to be the church and people of God. Yet, when our Saviour came, he did not find one fit instrument for his ministry among the priesthood of the Jewish Church. And he turned to his disciples, and said, "Ye are the light of the world."

We have introduced this doctrine of the Divine Illumination into the exordium of the Discourse, that it may guide us in our way through the difficult subject which lies before us. You will be now prepared to consider the following propositions:

1. If you would be instruments of the light to the world, you will draw it from Christ, and send forth preachers bearing the CHARACTER which HE hath delineated.

2. If you be instruments of the true light, you will be diligent in using those MEANS of diffusing it which CHRIST hath appointed.

And it will probably appear to you, in the progress of this Discourse, that you ought to adopt more effectual measures for this purpose, than have hitherto been employed. For it is manifest, that a new era in the Church hath arrived. You are therefore required to use new means.

I. IF YOU WOULD BE INSTRUMENTS OF THE LIGHT TO THE WORLD, YOU WILL DRAW IT FROM CHRIST, AND SEND FORTH PREACHERS BEARING THE CHARACTER WHICH HE HATH DELINEATED.

They must be men into whose hearts the true light hath shined; such preachers as our own Church approves; who "trust that they are moved to the work by the Holy Ghost." And, with regard to their outward deportment, they must be men whose dispositions accord with those which are described in the Sermon on the Mount; such as the Hindoo Christians call "Men of the Beatitudes:" that is their proper character; and there are more persons of that description in Great Britain at this day, than there were in Judea, in the time of our Saviour. This is sufficiently evident from the Evangelic History. You ought to be at no loss, then, to find fit Instruments of the Light.

But, in regard to such instruments, there are two important subjects of inquiry at this period of the Church:—first, what degree of Learning they ought to possess; and, secondly, whether they ought to be invested with the Sacred Character before they proceed on their mission.

1. Our first inquiry respects the DEGREE OF LEARNING, which Christian Missionaries ought to possess.

The preachers, whom our Saviour sent forth, were men of humble condition, and destitute of

human learning. This was ordained, that the divine power of his Gospel might be made manifest, by the apparently inadequate means employed in its promulgation. All learning, however, of whatever kind, which was necessary for their ministry, was imparted to them supernaturally.

But the Apostle Paul—the "chosen vessel"—who was ordained to preach to the Gentiles, was not destitute of human learning, naturally acquired. And we are taught by his Epistles, that we may avail ourselves of every human aid to dispense the blessings of the Gospel; such as rank, wealth, eloquence, and learning. For all these are blessings of God; and are means of persuading men, as much as speech itself. Has it ever been imagined, that a man could preach the Gospel without the gift of speech, by signs alone? All these human aids, I say, are valuable gifts of God; and only cease to be blessings by the abuse of them. It is true, that the Gospel may be preached with great energy by Ministers possessing inconsiderable attainments in literature. It sometimes happens, that the most successful ministrations are conducted by men of very moderate acquirements. And, indeed, the character of the Gospel seems to require, that, in most cases (where the true doctrine is

preached) it should give more honour to zeal and diligence than to genius and learning. But it is also true, that God is pleased to make himself known by the use of MEANS. And, when these means are used in subordination to his grace, he will HONOUR the means. This has been the experience of every eminent preacher of the Gospel, in the history of Christianity, from the time of the Apostle Paul, down to the pious, the eloquent, and the honoured Pastor, who so long and so successfully ministered in this church *.

It is expedient, then, that those who go forth as preachers to the Gentiles at this day, should, like the first great preacher, have a competent degree of knowledge; that they may be able to meet the arguments of the more learned among the Heathen.

I have sometimes been ashamed to see the Christian Missionary put to silence by the intelligent Bramin, in some point relating to the history of Eastern nations, or to the present state of mankind. I have felt anxious for the credit of Christianity, if I may so speak, on such occasions: for the argument from *fact*, and from the *existing state* of the world, is strong ground;

* The Rev. William Romaine.

both for the Christian and his adversary, in all discussions relating to a revelation from God. This is well illustrated in the history of St. Paul, who disputed with the learned at Athens on their own principles; and quoted their poets in defence of the Gospel.

Let us then honour human learning. Every branch of knowledge which a good man possesses, he may apply to some good purpose. If he possessed the knowledge of an archangel, he might employ it all to the advantage of men, and the glory of God.

Some portion of learning is, therefore, indispensable to insure even a tolerable degree of success, in preaching to the Heathen World. But let us rightly understand what the nature of this learning is. It is not an acquaintance with mathematical or classical literature that is required. The chief use of natural *science* to a preacher, is, to illustrate spiritual subjects: but if other men be not acquainted with the scientific facts which he adduces, these facts no longer serve as illustrations to them. Neither is a knowledge of the *classics* requisite: for those Missionaries, indeed, who are to translate the Scriptures, a knowledge of the original languages is indispensable; but for Missionaries in general,

who preach to uncivilized nations, classical erudition is not necessary.

The proper learning of the Christian Preacher, who goes forth to the Gentiles, is an accurate knowledge of the Bible, and a general knowledge of the history of the world. It was reported to me, as a saying of the venerable Swartz, that the foundation of extensive usefulness among the Heathen is "a knowledge of the Scriptures in the vernacular language, and an acquaintance with the history of nations in any language." This seems to be the testimony of truth. The History of the World illustrates the Word of God; and the Book of Providence, when piously studied, becomes a commentary on the Book of Revelation. But if the preacher be ignorant of the great events of the world, the "word of prophecy" is in a manner lost in his ministry; particularly in relation to the revolutions in Eastern Nations: for, in this respect, the East has an importance greater than that of the West; for the East is the country of the first generations of men.

To conclude this part of our subject. The Missionaries of this day find by experience the importance of human learning in the present circumstances of the world; and some of them have

acquired, by painful study in their old age, a competent degree of knowledge while resident in a foreign land.

2. We now come to the second point of inquiry:—Whether the Christian Missionary ought to be invested with the SACRED CHARACTER, before he leave our own shores.

To preach the glad tidings of salvation to a lost world, is the most honourable office that can be assigned to man. The office of Kings and Legislators is not so exalted. Angels alone, we should naturally think, are qualified to do justice to the heavenly theme; and to appear before men as "the ambassadors of Christ." Let those, therefore, who undertake this embassy, be satisfied that they are called to it of God.

We have already seen the importance of human learning for the preacher of the Gospel. It is no less necessary that he should appear before the nations of the East in a character of sanctity: for they expect that the man, who ministers among them in holy things, should be recognized by his own countrymen as bearing a holy character.

It is proper, then, that every preacher who obtains from our own Church official sanction to "go and baptize the nations," should be set apart to the Holy Office, and ordained according to the Order of the Church. You may observe, that almost all societies of Christians have some form of Ordination; and, so far, they recognize the Office of the Ministry as sacred. Nay more, they confine their Missionaries to their own ritual or creed; and will patronize them no longer than they conform to it. This is not, indeed, the Catholic Charity of the Gospel. This is not the character of the true light which shineth on all. But this partiality appears to be inseparable from the very constitution of religious bodies, differing from one another. It may be called the INFIRMITY of the Visible Church of Christ; which is imperfect and militant here on earth. This advantage, however, results from it, that more interest is created and more energy excited, when the attention is confined to the operations of a single body of men. At this very time, some societies are so intent on their own work, that they do not well know what the rest are doing.

But the Church of England ought to shine on all like a venerable Nursing-Mother of the Church of Christ: she ought to contemplate

with candour and benignity the useful exertions of the several Societies not subject to her jurisdiction, notwithstanding their differing from her, and from one another, in matters not essential to salvation. Yet, while we behold with complacency the labours of others, we would nevertheless set apart by holy ordination those preachers who are sent forth by ourselves.

But, in the great work of converting the Heathen World, men of different stations and offices are required. At the first promulgation of the Gospel, there were, saith the Apostle, "some, Evangelists; and some, Pastors and Teachers." There were also what he denominates "Helps for the work of the Ministry." In like manner, we may now employ, "some," Evangelists and Pastors invested with the sacred character; and some Teachers and Catechists, with such "Helps" of a secular kind as may be useful. Such subordinate instructors may be sent forth to commence the work; and, in process of time, those of them may return as candidates for ordination, who shall have acquired a knowledge of the foreign language, and a competent degree of learning for the sacred office; and who shall have obtained a good report for piety, zeal, diligence, and fidelity.

To this object we would now particularly direct your attention. I can report to you from my own observation, that the most useful and necessary labours among the Heathen, during the first years of Christian Instruction, are those of the humble Teacher and Catechist. Whenever you find a man well qualified by knowledge and piety for this subordinate office, you may send him forth with confidence, in his seçular character, as a fit instrument of light in a dark region.

If you look around, you may observe that few of the rich or learned of any society of Christians, however small, and however zealous to diffuse Christianity, are disposed to go forth as Missionaries. And it is true, that, if the rich and learned did go, they could not assimilate with the poor and ignorant among the Heathen so easily as their brethren of inferior station. They could not so easily associate with their poverty, or tolerate their ignorance.

If then you cannot find rich men of your own body to go forth to enlighten the world, you must send men of humble condition; and if you cannot engage learned men, you must send men of inferior attainments: for the Gospel must be "preached to all nations:" some men

must go forth to be "the Light of the World." Let it be your care that the men whom you do send, possess the dispositions which our Lord hath enjoined. Let them be "Men of the Beatitudes." In regard to learning, they will acquire some portion of it in a foreign land. It is proper to observe, that a Missionary is not made such in his own country; but in the country of his labours. Learning is eventually necessary for him: it is indispensable to great success: but it is not so requisite at his first entrance on his missionary employment. The primary qualifications are evangelic fortitude, zeal, humility, self-denial, prudence, temperance; to which must be added, assiduity in learning a new language with the docility of a child. And, in the period of eight or ten years, whilst that language is acquiring, some other branches of useful learning may be successfully cultivated.

This opinion on the means of forming a Missionary, I deliver in perfect confidence: not only as the result of my own observation and enquiry; but as being sanctioned by the most eminent and useful preachers in the East, during the last century *.

* Ziegenbalg, Schultz, Swartz, and Gerickè.

II. We now proceed to consider our Second Proposition: that, IF YOU BE INSTRUMENTS OF THE TRUE LIGHT, YOU WILL BE ZEALOUS IN ADOPTING THE MOST EFFECTUAL MEANS OF DIFFUSING IT.

But, perhaps, it may be expected, that, in order to stimulate your exertions, I should first give an account of the Darkness which exists in the Heathen World.

I have, indeed, seen that Darkness; but it is not easy to describe it. No man can know what it is, who has not seen it. It is no less dreadful, than when the Israelites beheld, at a distance, the thick darkness of Egypt from their dwellings "in Goshen, where there was light." I have been in what the Scripture calls "the Chambers of Imagery:" Ezekiel viii. 12, and have witnessed the enormity of the Pagan Idolatry in all its turpitude and blood. I can now better understand those words of the Scriptures, "The dark places of the earth are full of the habitations of cruelty:" Psalm lxxiv. 20. I have seen the libations of human blood, offered to the Moloch of the Heathen World; and an assembly, not of two thousand only, which may constitute your number, but of two hundred thou-

sand, falling prostrate at the sight before the idol, and raising acclamations to his name.

But the particulars of these scenes cannot be rehearsed before a Christian Assembly; as indeed the Scriptures themselves intimate to us: Eph. v. 12. I only wish that the Great Council of our Nation could behold this darkness: then there would be no dissentient voice as to the duty of diffusing light. It may suffice to observe, that the two prominent characters of idolatry are the same which the Scriptures describe;—Cruelty and Lasciviousness;—Blood and Impurity. I may further notice, that the fountain-head of this superstition in India, is the temple of *Juggernaut*. That temple is to the Hindoos, what Mecca is to the Mahomedans: it is the sacred spot of their superstition.

It will give you satisfaction to hear that the Gospels have been recently translated into the language of Juggernaut. The Christian World is indebted to the labours of the Missionaries of the Baptist Society in India, for this important service.

But there is a moral darkness in the East of a different character from that of Paganism, I

mean the darkness of the ROMISH Superstition in Pagan Lands. About 250 years ago, Papal Rome established her Inquisition in the East, and it is still in operation; for I myself lately visited it, and witnessed its proceedings. By this tribunal, the power of the Romish Church was consolidated in that hemisphere. From Goa, as a centre, issue the orders of the *Santa Casa*, or Holy Office, to every part of the East;—to the western coast of Africa, where there are many Romish churches; and thence along the shores of the continent of Asia, as far as China and the Philippine Isles.

Ships of war and ships of commerce have ever been under its command; for the Vice-Roy of Goa himself is subject to its jurisdiction: and these ships afford a facility of transmitting orders to all countries, of sending forth priests, and sometimes of bringing back victims.

Besides the spiritual tyranny of the Inquisition, there exists, in certain provinces, a corruption of Christian Doctrine more heinous than can easily be credited. In some places, the Ceremonies and Rites of Moloch are blended with the Worship of Christ! This spectacle I myself have witnessed at Aughoor, near Madura,

in the south of India. The chief source of the enormity is this:—The Inquisition would not give the BIBLE to the people. In some provinces I found that the Scriptures were not known to the common people, even by *name*; and some of the priests themselves assured me that they had never *seen* them.

But the era of light seems to have arrived, even to this dark region; for a translation of the Scriptures has been prepared for it. This version has been made by the Bishop of the ancient Syrian Christians; and I have the satisfaction to announce to you that a part of it hath been already published and circulated among the people. It has been printed at Bombay, by the aid of funds, to the augmentation of which this Society has recently contributed.

This translation is in the *Malayalim* Tongue, sometimes called the *Malabar*: which is spoken, not only by the Hindoos of Malabar, Travancore, and Cochin; but by upwards of three hundred thousand Christians in these provinces: some of them belonging to the ancient Syrian Church, and some of them to the Romish Church; and who will all gladly receive the Word of God, both priests and people.

Another remarkable event hath concurred to favour the design. The Italian Bishop of chief eminence in those parts, who presides over the college of Verapoli, which has been established for the Students of the Romish Church, has denied the authority of the Inquisition; and has acceded to the design of giving the Holy Scriptures to the people. I myself received from him the assurance of his determination to this effect. So that the version executed by the Syrian Bishop, whom Rome has ever accounted her enemy in the East, will be given to the Romish Church. Thus, after a strife of three hundred years, doth "the Leopard lie down with the Kid." And it is for the support of this work, in particular, that we would solicit your liberality on this day. It is for the translation of the Bible into a new language, which is not only vernacular to Hindoos and Mahomedans, but is the language of a *nation of Christians, who never saw the Bible;* and whose minds are already disposed to read the book which gives an account of their own religion.

Thus much of the Darkness which pervades Heathen Lands. We shall now advert to the MEANS of imparting light to them.

The time seems to have arrived, when more effectual measures ought to be adopted for the promulgation of Christianity, than have hitherto been employed. It appears to be now expedient for us, to open a more direct and regular communication with our Missionaries in foreign countries. It is not enough that there be ample contributions at home, and that we meet in large assemblies to hear and to approve; but there must be greater personal activity, and a more frequent intercourse with the converts and their instructors abroad.

LET SHIPS BE PREPARED TO CARRY THE GLAD TIDINGS of the GOSPEL TO REMOTE NATIONS.

The auspicious circumstances of the present time, and the blessing that hath hitherto evidently attended the labours of the general body of Missionaries, seem to justify the adoption of these means. There is nothing new in the proposal, if it be not, that it is new to *us*. You have seen with what facility the Romish Church can open a communication with distant nations, by ships of war and commerce. You see with what facility commercial men at home can open a communication with remote regions, at a very small expense, sometimes merely on

speculation; and, if they do not succeed in one country, they go to another. "The children of this world are wiser in their generation than the children of light." Let us follow their example in conducting the commerce of knowledge. Let societies, let individuals, according to their ability, charter ships for this very purpose. Much of the expense may be defrayed by judicious plans of commerce. But let the chief and avowed object be, "the merchandise of the Gospel."

In support of the perfect expedience of this measure, we shall submit to you the following considerations:

1. A chief obstacle to persons proceeding as Missionaries to remote regions, is the want of *conveyance*. Were a facility afforded in this respect, many individuals and families would offer themselves for the work, who would not otherwise ever think seriously on the subject. Experience has shewn how difficult it is to procure a passage, in a *commercial* ship, for a religious family of humble condition. Nor is it proper that a family of pure manners, who never heard the holy name of God profaned in their own houses, should be exposed, during some months, to the contaminating influence of that

offensive *Language*, which is too often permitted on board ships of war and commerce belonging to the English Nation.

2. The success of a Mission abroad depends much on frequent correspondence with the patrons at home. By this communication the interest and reputation of the Missionaries are better supported, at their respective places of residence. And they always need this support; for, in every place, they are exposed to some degree of persecution.

3. The Missionaries need regular supplies, for their comfortable subsistence, and for the prosecution of their work. The want of subsistence is more frequent in certain climates, than is generally supposed. And the regular transmission of such supplies as are connected with the prosecution of their proper work is indispensable. The object of the Missionaries, in the East in particular, is to print and publish the Holy Scriptures; and a fresh supply of the several materials, essential to the further prosecution of this purpose, is required every year.

In the first promulgation of the Gospel, the preachers were endowed with "the Gift of Tongues;" and thus they may be said to have

carried about with them the instruments of conversion. In its present promulgation, the Providence of God hath ordained the Gift of the SCRIPTURES: and the materials for printing these Scriptures must be sent out to the preachers. There is likewise this further preparation by the same Providence; that most of the languages of the East have become, in the course of ages, *written* languages. As the art of printing extended the knowledge of the Gospel to our own country, at the Reformation; so the art of printing must now convey it to the other nations of the world.

It may be also observed, that, if the means of conveyance were at our command, many works in the Eastern Languages, might be printed with more expedition, and at less expense, at home, than abroad.

4. A further and very important consideration is this. It is proper that a Missionary should have an opportunity of returning to his native country, when ill health or the affairs of his family may require it. When he goes out as a Missionary, we are not to understand that he goes necessarily into a state of *banishment*. It is proper indeed that he should go forth with the spirit of one, who "hath left father and

mother for the Gospel's sake;" but men in general have duties to discharge to their parents, to their children, and to their relations of consanguinity; duties sometimes of a spiritual nature. We do not read that St. Paul went forth to his work as an *exile*. On the contrary, we know that he returned home, at least for a time, and kept up a personal correspondence with *Jerusalem*. In like manner, many of the preachers who are now abroad, suffering from declining health, and sinking under the pressure of an enervating climate, if they had the means of conveyance, would be glad to revisit *their Jerusalem;* that they might return again to their labours with renewed strength and spirits.

It may be further observed, that the communications of such persons would be very valuable to the Church at home. This may be exemplified in the instance of the worthy clergyman of New South Wales; who lately visited England*: whose communications were not only serviceable to the general interests of religion; but were, in many respects, very acceptable to government.

5. The last advantage which we shall mention, is that of VISITATION, by men of learning, pru-

* The Rev. Mr. Marsden.

dence, and piety: who would make a voyage with no intention of remaining; but, induced partly by considerations of health, and partly by motives of public service to the Church, would visit their brethren in distant lands, to inform themselves fully of their state and progress, to animate and exhort them, and to report to their respective societies concerning new plans of usefulness. As there ought to be no jealousy among men promoting the same object, the same ship might, in her voyage, visit all the stations in her way, render every grateful service, communicate with all, afford supplies to all. There are, at this time, upwards of thirty different places where Missionaries are preaching in foreign lands. If but a single ship were employed for the general use of all the societies, it might be an auspicious beginning.

In adopting means for regular communication with our Missionaries, we have the example of two of the oldest societies:—the "Society for promoting Christian Knowledge," and the Society of the "United Brethren." The former sends out an investment to their Missionaries in India, regularly every year; and has done so for a century past. These supplies consist not only of books, stationery, and materials for printing; but they include articles of household eco-

nomy, and for female use, which are forwarded, under the name of *presents*, to the families of the Missionaries.

The Reverend Mr. Kolhoff, the worthy successor of Swartz, assured me, that he considered the well-being of that Mission during so long a period, to have been much promoted by this parental and affectionate intercourse. The "Society for promoting Christian Knowledge" have no ship of their own; but they are favoured with the necessary freight every year in the ships of the East India Company. Let us then imitate the example of this Venerable Society, which, in regard to the support of Missions, and the translation of the Scriptures, is "the mother of us all."

But the strongest recommendation of the measure which I propose to you, is the successful example of the "United Brethren." That Episcopal Body has had a ship during the period of nearly 50 years, chartered for the sole purpose of carrying the Gospel to Labrador, and other foreign lands. The ships *Harmony* and *Resolution* have been employed in this important service; a service far more honourable than any that has ever been atchieved by any ship of war, commerce, or discovery.

Nor ought we to omit, on this occasion, to make honourable mention of the liberal plans of the "London Missionary Society." The first operation of that Society, in sending forth, at once, a large body of Christian Teachers, displayed a noble spirit of zeal and unanimity; and manifested a laudable and well-grounded confidence in the ultimate success of the great design. The merits of that great Expedition have not, perhaps, been sufficiently acknowledged at home. But the sending forth a ship to the Pacific Ocean at that day, was a great event in the history of the Gospel; and will be recorded in the books of the Heathen World in ages to come *.

That I may lead your thoughts to the serious contemplation of the measure which I have proposed, I shall now recite to you a prediction of the prophet Isaiah, and the interpretation of it by the Jews of the East. For it is considered by some learned persons, both at home and abroad, as referring to these times, and to the means by which we ought to extend the knowledge of the Gospel.

* We do not refer here to the *place* selected for the first mission, but to the *spirit* which sent it forth. Those, who now blame the choice of the place, did not themselves, perhaps, anticipate the difficulties. A country which is protected by a regular government, is indeed the most suitable. But the Gospel must also be preached to savages: besides, a regular government will not always receive a mission.

The prophecy to which I allude is in the xviiith chapter of Isaiah. It begins in our Translation with these words: "Woe to the land;" but which ought to be translated "O land!" being an address of affection and respect.

"O land! shadowing with wings, which is beyond the rivers of Ethiopia; that sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto:" and concludes with these words: "In that time shall the present be brought unto the Lord of Hosts of a people scattered and peeled, to the place of the name of the Lord of Hosts, the Mount Zion."

This prophecy, which had been considered by some of the learned in this country, and first, I believe, by the late Bishop Horsley, as referring to these times, I proposed to the Jews in the East; who, after some deliberation, gave me the following explanation:

"That the prophecy in this chapter relates to the restoration of the Jews to their own country. That the nation here addressed, by a kind compellation, 'O thou land,' was to send a mes-

sage to the Jewish People; and this was to be a message of kindness."

Inquiry was then made concerning the character and description of the nation, which was to send a message of kindness to the Jewish People. The Jews stated these four particulars of its description:

1. That the place of the nation was beyond the rivers of CUSH, that is, to the west of the Nile; for the prophet was on the east of the Nile when he delivered his prophecy.

2. That it was a land "shadowing with wings;" which signifies that it should be of great extent and power, and capable of giving protection.

3. That it was a Maritime Nation—"sending ambassadors by sea in vessels of bulrushes:" a figure for light ships, not burdened with commerce, but light for dispatch; carrying merely the TIDINGS OF GLADNESS: and that the ambassadors sent in them were messengers of peace. When I expressed some doubt as to the character of these Ambassadors, we referred to the old Arabic Translation of Isaiah, which hap-

pened to be at hand; where the word for Ambassadors is rendered *Prophets* or *Preachers*.

4. That the issue of this embassy would be the restoration of "the people scattered and peeled to the Lord of Hosts in Zion:" and that, at the period when this should take place, there would be a shaking of the nations; for it is said, in the third verse, that God "would lift up his ensign on the mountains, that all might see: and blow his trumpet, that all the inhabitants of the earth might hear."

When I endeavoured to shew that all these characters centered in Great Britain, and that she was actually sending forth messengers at this time to all nations, the Jews were alarmed at their own interpretation, and began to qualify some parts of it. I then demanded what they really believed to be intended by the mission of these ambassadors. They answered, that they understood the embassy in a *political* sense only; and that the nation spoken of was merely to afford its aid to restore them to their temporal kingdom.

But, whether the prophecy hath a temporal or a spiritual sense, I submit to your judgment, and not to that of the Jews in the East.

Let us then, my Brethren, obey the prophetic mandate, and "send forth ambassadors in light ships; saying, Go, ye swift messengers, to a nation scattered and peeled," dispersed in all lands: "to a people terrible from their beginning hitherto." From the time since they came forth from Egypt, accompanied by signs and wonders, they have been a terror and a wonder to all. Send ye ambassadors "to a nation expecting and looking out" for the Messiah, who is also the desire of other nations; and announce ye to all, That the "desire of ALL nations is come." Hag. ii. 7. "Lift ye up the ensign upon the mountains, that all the inhabitants of the world may see; and blow ye the trumpet," the Great Trumpet of the World's Jubilee, "that all the dwellers on the earth may hear."

"Ye are the light of the world." Let not your light be confined to this spot, in a northern region. Put away the reproach, that ye are known out of your country, merely as a Commercial People. Even as a Commercial People, you are, at this moment, shut out of the countries of Europe. Obey then the present providence, and resort to the ports of distant lands; carrying the message of kindness to a people who "stretch forth their hands," and will receive your commerce, and the Gospel together.

It is not your duty to wait till the nation send forth messengers at the public expense. Perhaps that period may never come. It may be, that our Church knoweth not how to promote such an object, but by the instrumentality of subordinate societies: as the State sometimes administers the government of a remote branch of the empire by the same means. Two such Societies were instituted about a hundred years ago; but the period for great and successful exertion was evidently not then come. You are a Third Society, established in more auspicious times; and others may follow.

It is not your duty, I say, to wait till the Nation, in its public capacity, begin to send forth preachers to the Gentiles. If that event should ever arrive, *you* prepare the way. If Individuals did not begin, the Universal Church would not follow. What measure of great public utility was ever executed by Church or State, which was not first proposed by Individuals?—which was not first resisted by the greater body; and, perhaps, for a time, defeated?

Consider, finally, the example of the Great Author of our Religion. Draw your light from him. At the first promulgation of his Gospel

to the Heathen World, he gave his commission to *individuals*. During three hundred years, the Ministry of the Gospel was committed to individuals: I mean they were not associated by any authority of temporal empire: and by *them* the conversion of the nations was effected, under the spiritual direction of their respective Churches and Societies in Rome, Corinth, Alexandria, Antioch, and Jerusalem. It may be the divine will that the promulgation of the Gospel at this time should be effected partly by the same means.

Your object and that of the Bible Society is the same. It is—to give the Bible to the World. But, as that Sacred Volume cannot be given to men of different nations until it be translated into their respective languages, it is the province of your Institution to send forth proper instruments for this purpose. Your Society is confined to Members of the Established Church. You do not interfere with the "Society for the Propagation of the Gospel in Foreign Parts," nor with that "for Promoting Christian Knowledge:" for neither of these professes the precise objects to which you would confine yourselves. It does not seem to be possible to frame an objection to your establishment. When the design and the proceedings of your

Institution shall have been fully made known, you may expect the support of the Episcopal Body, of the two Universities, and of every zealous Member of the Church of England.

It has been objected to that Grand Institution to which we have alluded, the British and Foreign Bible Society, that it is in its character *universal;* that it embraces *all,* and acknowledges no *cast* in the Christian Religion: and it has been insinuated, that we ought not to be zealous even for the extension of Christ's Kingdom, if we must associate, in any degree, with men of all denominations. But, surely, there is an error in this judgment. We seek the aid of all descriptions of men in defending our country against the enemy. We love to see men of all descriptions shewing their allegiance to the King. Was it ever said to a poor man, "You are not qualified to shew your allegiance to the King? You must not cast your mite into the treasury of your King." My Brethren, let every man, who opposes these Institutions, examine his own heart whether he be true in his allegiance to "the King of Kings."

For myself, I hail the present unanimity of hitherto discordant bands, as a great event in the Church; and as marking a grand character

of Christ's promised kingdom; when "the leopard shall lie down with the kid; and the calf and the young lion, and the fatling together; and a little child shall lead them." I consider the extension and unity of that Society as the best pledge of the continuance of the divine mercy to this land; and I doubt not, the time will come when the nation will reckon the Bible Society a greater honour to her, as a Christian People, than any other institution of which she can boast.

We shall now conclude this discourse with stating to you the cause why so few comparatively co-operate in these sacred undertakings. Many, it is probable, are ignorant of their *existence:* some may be supposed, without any culpable motives, to question their *expediency:* but the greater part, it is feared, are restrained by a state of mind, which we cannot sufficiently condemn and deplore. It is not because they do not believe in Christianity, generally; but because they are strangers to Christ's spiritual religion. They have seen the light of civilization, but they have not seen the "Light of Life;"—"the light of the knowledge of the glory of God in the face of Jesus Christ."

And this is the great and important distinction on which the life of the soul depends. This was the great distinction in the time of the Apostle Paul; for even in the day of HIS ministration, the Gospel was hid from some. "If our Gospel be hid," saith he, "it is hid to them that are lost." If then the light was hid from some when *he* preached, with a divine energy, and with the demonstration of miracles, shall we wonder that it is hid from some in our day?

There is nothing, my Brethren, worth living for, of equal importance with the diffusion of this light. Fulfil ye, then, the divine command, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."

We must all meet again at a future day, in a larger Assembly than the present, when we shall behold HIM who hath said, "I am the Light of the world." Let every one of us, then, at this time, "bear witness to the light;" by contributing according to our ability to its extension throughout the world: for we know not how great a blessing may, "through the tender mercy of God," result to ourselves and others, from the circumstances of this service.

REPORT

OF THE

COMMITTEE,

DELIVERED TO THE

ANNUAL MEETING,

HELD JUNE 12, 1810,

AT THE NEW LONDON TAVERN, CHEAPSIDE.

REPORT,

&c.

In reporting the proceedings of the last year, the Committee will first detail the circumstances which respect the MISSION TO THE WESTERN COAST OF AFRICA.

The Society will perceive, with pleasure and thankfulness, that considerable progress has been made in that quarter; and that the seed is sowing, particularly in the education of native and other children, which promises, under the Divine Blessing, to yield a future harvest.

These favourable appearances have, however, been attended with some circumstances, which again call for submission and patience. The Missionaries Renner and Butscher have enjoyed on the whole good health, and seem now to have become inured to the climate. Mr. Nylander was much indisposed last autumn, during the whole rainy season. The brethren Barneth

and Wenzel, with Mrs. Wenzel, who last left this country, suffered greatly from the climate; and the repeated attacks of fever reduced Mr. Barneth so low, that he had scarcely arrived at his station on the Rio Pongas before he was summoned from his labours to his eternal rest.

Your Committee have thus this year also to lament the loss of a faithful servant of Christ. He was a man of a peculiarly simple and affectionate disposition, and his eye was ever bent on his great work, and the glory of his Master. His journals breathe ardent piety towards God, and fervent love to man; and his surviving brethren bear the most honourable testimony to his character. Mr. Renner says of him, "The last four days he was not able to speak; but we had full confidence that he was dying *the death of the righteous.* He was a lover of Jesus Christ; and *an example to believers*, for *with purpose of heart he cleaved to the Lord.* The many tears which he shed in his sickness, while he lamented that he could not execute the work for which he was sent out, are as a blessed dew on the heathen among whom he died, and on the land which he was but permitted to see. The short time that he lived in the country, he was much beloved by the natives, and greatly respected by all who knew him. His failings

shall be remembered no more, and his soul is among those who worship the Lamb for ever and for ever." He died Feb. 2d last, and was buried in the garden of the Settlement at Fantimania.

There is another circumstance which your Committee cannot but lament, as retarding the success of their designs in this quarter of the world—the partial revival of the Slave Trade. This has justly awakened the fears and regrets of the Missionaries.

Your Committee adverted, in the last Report, to the rapid improvement in the condition of Western Africa, which was taking place in consequence of the abolition of that iniquitous traffic. Other States have, however, been backward to follow the example of Great Britain and America, and the flags of friendly powers have been assumed as a cover to a clandestine traffic carried on to an alarming extent during the last year. Your Committee observe, with pleasure, that this subject is taken up with zeal and energy by the Directors of the African Institution; a considerable part of their Fourth Report, which is just published, being occupied with a detail of the nature and extent of the

evil, and of the efforts employed, and not without considerable success, to counteract it.

The Missionaries feelingly deplore the revival of this sinful commerce, and the obstacles which it opposes to the melioration of Africa. "A few days ago," says Mr. Butscher, in his Journal of the early part of last year, "a Slave-ship, under Spanish colours, arrived in the Rio Pongas, laden with rum and tobacco, which the captain sold at very high prices for Slaves. This quite raised the spirits of the traders, as they flattered themselves with the speedy arrival of more vessels. Indeed we understand that several Americans would have arrived here long since, had they not been prevented by the embargo. The Susoos also, but more especially their Chiefs, express great delight at the prospect of the return of Slave-ships; hoping, as they do, that the traders under their protection will be soon able again to make them as large presents as formerly: for, in consequence of the Abolition of the Slave Trade, and the American embargo, no such vessels made their appearance for the space of a whole year, which impoverished the traders, and disabled them from making the Susoos their accustomed handsome presents: the Susoos call, therefore, these days '*Evil*

Times,' compared with the former, which they style '*Good Times*.' Yet there are some natives who express satisfaction that rum is less abundant among them, being clearly convinced that their understandings suffered essentially from their immoderate use of it. Indeed the traders themselves acknowledge, that, since they have had no rum to sell, they have led a far more peaceable and quiet life."

Mr. Wenzel having married the young woman mentioned in the last Report, they, with Mr. Barneth, left this country the beginning of July, in last year, in the Minerva, Captain Macaulay, and arrived at Sierra Leone, in safety, August 5th, after a pleasant voyage. They were detained at the colony, principally by the indisposition of Mrs. Wenzel, till nearly the middle of October; Mr. Wenzel assisting Mr. Nylander in the public service of the colony, he having suffered much from sickness during the last Fall.

On the death of the missionary Prasse, Mr. Butscher had, in April 1805, left the Settlement at Bashia to reside in that at Fantimania, or Kakara, as it is usually called; the Missionaries not judging it right to leave that Settlement unoccupied.

On the arrival of the brethren Barneth and Wenzel in the Rio Pongas, all the Missionaries, on the 25th of October, in conformity with the instructions of your Committee, held a consultation on the affairs of the Mission, and on the best manner of occupying both Settlements. The result of their deliberation was, that the brethren Barneth and Wenzel should reside at Fantimania, and the brethren Renner and Butscher at Bashia; by which arrangement all the children intrusted to the latter brethren were brought together in one place, under the care of those who had been accustomed to them; and the two Missionaries, who had special instruction to cultivate the Susoo language, would be favourably situated for that end.

Mr. Butscher has long had a wish to settle in some Susoo town farther in the interior, in order to the more ready and perfect acquisition of the language: but the providence of God appears to call him at present to another kind and scene of labour.

It was the wish of your Committee, and instructions were given in conformity to it, that the Missionaries, after sufficiently acquiring the Susoo tongue, should collect the native children,

and teach them to read their own language; as it is the ultimate object of the Society, and one which it must ever keep steadily in view, to procure the translation of the Scriptures into the vernacular tongues.

But this object the Society must be contented to attain, it appears, by slow degrees, and at no very early period. The children of the traders, which have been entrusted to the Missionaries, have been sent, as might be expected, to receive an English education. And the children of the native Chiefs have been received with the same view: their fathers, in most instances, giving it explicitly in charge that they should learn nothing in Susoo, as they could acquire that at home; and even, in some cases, prohibiting their children from coming home lest their conversation with their mothers in Susoo should retard their progress in "white man's book," to which they look for establishing a superiority over others: as "all the children," says one of the Missionaries, "are given to us to teach them, as the Susoos term it, 'white man's book,' and 'white man's fashion'."

Under these circumstances the duty of the Missionaries was obvious While they embrace every opportunity of leisure to acquire the

native tongue, their chief time and attention must be bestowed on that numerous flock which is now assembled round them.

These children were about 40 in number at the date of the last letters: and, as this School has grown up thus rapidly, and engages the hearts and animates the hopes of the Missionaries, the Society will be gratified by your Committee entering into a more detailed account of its rise and advances, in the words of the Missionaries themselves.

Mr. Butscher writes thus, under date of November 16th last:—

"Blessed be our gracious Lord, who has strengthened my feeble faith, and has done abundantly more for me and the Mission than I could ask or think.

"In one of the first directions of our Hon. Committee, it was said, 'You are Missionaries to the Susoos. Your first care and main hope must be about the children. Assemble them together, &c.'

"According to these instructions, we began to receive children into our Settlement. The

first children committed to us were the children of traders. At that time we had not received directions from our Hon. Committee to take such children into our Settlement. The majority of the Missionaries, however, thought it right to maintain friendship with the traders as far as practicable, and that the taking of their children under our care would be the only means of maintaining it. We accordingly received the first child belonging to a trader into our Settlement at Bashia, in July 1808.

" A few days afterwards we received a native boy, whose father is a considerable Chief in this country. The former child spoke Susoo and a little English, and the latter spoke only Susoo: but the fathers of both earnestly begged me not to let their children speak any Susoo; but to teach them in English, that they might soon learn the English language and manners.

" We accordingly began our School in English with these two children; and when some of the traders and Susoos heard that we had begun to take children, and had opened an English School, they requested us to receive theirs, which, of course, we could not refuse: and thus the number rapidly increased in the Settlement at Bashia.

"In April last, in consequence of the death of brother Prasse, I removed to Fantimania; and was no sooner settled there, than Fantimani committed two of his sons to my care; and begged me not to suffer them at all to speak Susoo, that they might the more rapidly improve in English. He would even scarcely let them visit their mothers, lest, by talking Susoo with them, they might soon forget what they had learned in my School. I was thus obliged to give all diligence in teaching the children there in English. Their number soon increased to 11, all of whom were given to me to instruct them in English, and to prevent their talking Susoo.

"During my stay at Fantimania, I kept School twice every day, in the forenoon and afternoon; and, in the evening, I began to instruct two of my scholars in the rudiments of arithmetic."

In the mean time, various children had been entrusted to the care of Mr. and Mrs. Renner, at Bashia; and, it being judged expedient, on the arrival of the brethren Barneth and Wenzel in the Rio Pongas, that they should settle at Fantimania, as before remarked, all the children

were collected together at Bashia, under the care of the other Missionaries.

Mr. Butscher adds, "the number of our children at present," November 16, "is 35; and, blessed be our adorable Lord, a few of them who did not understand any English at all when they came to us, begin now to read the glad tidings that Jesus Christ came into the world to suffer and die for our sins, and to rise again for our justification. Besides this number, three sons of considerable Chiefs, and others, have been lately recommended to us, whom we daily expect to receive into our school."

Mr. Butscher adds a list of 35 children under their care. Of these, 5 are mulatto boys and 9 mulatto girls, chiefly from five to nine years of age, the children of traders, and nearly half of them orphans. The remainder consist of 4 native girls, sent to them to learn household work; and 17 native boys, from six to fifteen years of age, more than half of whom are the sons of Chiefs, whose good-will is thereby secured to the Missionaries: of the remaining boys, 4 have been ransomed by the Missionaries, and have received the names of Benjamin, James, Joseph, and Butscher.

"On what condition do you take all these children? and how do you instruct them?"—he supposes it probable that the Society will enquire.

"My answer," he says, "is the following: The children which we receive from the traders must be supported, in respect to food and clothing, by their fathers, if they possess any property: but the children of the Susoos we must take just as they come; and that is, usually, quite naked, according to the Susoo fashion: and as their parents are, in general, scarcely able to support them in any way, we are under the necessity of maintaining them in food and clothing, and must keep them as decent as possible; especially where we have both sexes together, as in Bashia.

"This, of course, increases our expences: but that cannot be avoided; for we find no other way to make a beginning in our grand work, than in gathering the children round us: and, if we should decline taking the native children, except on the condition on which we take those of the traders, I think we should scarcely get one at all. Moreover I humbly believe, that the children in our Settlement are our best protec-

tors, for they are dear in the eyes of our All-seeing Lord."

Mr. Renner writes, of a date a few days subsequent to Mr. Butscher's, "We mentioned that our salaries are sufficient; and that we could with them maintain about thirty children, in addition to ourselves. But, on mature consideration, we find that this is impossible; and that, as the number is now forty," it having increased to that number after the date of Mr. Butscher's letter, "we must either diminish that quantity, or make application to the Society for assistance. We find that it will cost us 5*l.* per annum to maintain each child, including two pair of trowsers and two shirts in 12 months. Had we to maintain thirty children at this rate, they would cost us 150*l.*; and then, of course, we could not live on the remaining 50*l.* We think, however, to offer 100*l.* out of our salaries for the support of twenty children, and live both on the other 100*l.* Should the Society be disposed to provide for twenty or forty children more, they would do it unto the Lord: we could, in that case, augment the number to sixty, which would be as many as we could manage.

"If this should be thought burdensome to the Society, could not a subscription be opened

in behalf of poor African Children? What is 200*l.* for an English Christian Community to subscribe to an Institution so cheap and so noble, for the enlightening of the rising generation in this dark quarter of the globe? If it were practicable to send forty native children to England, with the errand that each of them should beg 5*l.* for his maintenance in the African School for 12 months, we are convinced that these objects of pity would move the generous Christian; open his purse; and, not extract from him, but incline him freely to give, his twenty shillings, with a hand lifted up to implore blessings. But, as we cannot send these poor objects, we are their tongues. We must beg for help and assistance in their names. We apply to those, who would *make to themselves friends of the mammon of unrighteousness*. These *may receive*, or forward, African Youths *into everlasting habitations*; or these youths *may*, when their friends or benefactors *fail*, *receive* them or their children *into everlasting habitations*.

"*He, that hath ears to hear, let him hear.*"

This appeal will not be made in vain. Your Committee, while they lament that the establishment of this Mission has unavoidably drawn largely on the funds of the Institution, will feel

themselves called on, as stewards of your charity, to countenance and support, to any reasonable extent, the encouraging prospects of the African Seminary; and they have no doubt but the benevolence of Christians will be more fully called forth in support of the Society now that they see an object before them so worthy of their regard. Let us fervently pray, that these children may become faithful disciples of our Great Master; and that some of them may be raised up as instruments to proclaim the glad tidings of salvation throughout their native tribes. It is in this way that we may expect God will be pleased to work when his time is come for diffusing his gospel widely through the nations, because it is in this way that he has usually effected his purposes hitherto. In God's own time proper instruments will be raised up, and suitable opportunities afforded, for teaching the natives to read the word of God in their own tongue, and for preparing that word for them: but, in the mean while, your Committee feel that the Society has abundant encouragement to proceed, step by step, as it shall please God to lead forward its designs.

The Missionaries themselves express great encouragement in their work. On occasion of meeting to celebrate the Anniversary of the So-

ciety last year, which your Committee has recommended to them to make a constant practice, "Truly the Lord has done much for us," says Mr. Butscher, "and for the whole Mission, during the past year. In the most critical situations, he has strengthened and helped us. He has publicly confounded some of our most bitter enemies, who spared neither time nor pains to enrage the Susoos and their Chiefs against us, and has so given us the confidence of the natives, that they do not hesitate to intrust their children to us; and, above all, he has preserved and upheld us *with the right-hand of his righteousness.* Not unto us, not unto us, but unto his Name be all the glory!"

"The Bashia Settlement," he says, in another communication, "cannot, under its present circumstances, be considered with indifference. The children, we may safely say, are manifest proofs that the Mission is in a progressive state; and, in faith we may venture to believe, and in love to hope, that wonders of mercy will crown this establishment!"

Mr. Renner says, on occasion of celebrating the same Anniversary, "Perhaps some of our friends will ask, at this solemn season, 'What are your Missionaries doing in Africa? What

success have they? Is there any prospect at all of success among the Susoos?'—We answer, that we came as ignorant strangers into this country, and we had to learn the native manners and fashions. We found our friend Mr. Ludlam's remark true, 'It will take one year's time before you can get properly settled.' It requires time, too, to get into the confidence of the people; and even years may pass away before they get any other idea of us, than they have of the generality of the traders.

"The Settlements at Bashia and at Fantimania were established at a critical period. The Slave Trade received, just at that time, a deadly blow; and, had God permitted it, a mortal blow would have been returned on us by the remaining traders. It is our bounden duty to thank God that he has thus far helped us, and visibly shewn that he is not against us but for us. Whenever more brethren come to join us, they may sit down and proceed in the work, without having to encounter the same trials and troubles which we had to encounter for more than 12 months.

"By observing the general character of these people, we cannot but feel hopes of doing good among them; especially should the Slave Trade

receive its final blow, which, to our grief, has revived rapidly of late in this river. One vessel arrives after another, the captains of which are Spaniards, and the supercargoes Englishmen. As yet, however, this does not discourage our hopes: yet, should not the English Government put a stop to this sort of smuggling on this coast, the Abolition would produce no other effect than to prevent such numbers of old men and old women being carried off as were formerly.

"It is the wish of our Society to have the children collected, and taught in their own tongue; but this cannot be done after a fixed plan, but must be left to Providence. It has pleased God to send us little ones, whose souls are precious in his eyes: and who knows whether some of these shall not embrace Christianity, and feel its vital virtue; being enabled to lay hold of Salvation by the means now afforded them; and, in the world to come, bring praise to God and the Lamb for ever, and blessings on that Society whose members cast their eyes on this quarter of the globe?"

With respect to the Colony of Sierra Leone, your Committee have to observe, that no Chaplain having been yet appointed, Mr. Nylander has still occupied that important station; and

has discharged its duties under considerable attacks of sickness during the last rains, and anxiety and pain from some other causes which are now wholly removed. Your Committee cannot but commend his patience and prudence under various circumstances of a difficult and trying nature. They notice, with pleasure, his faithful and assiduous attention to a young woman condemned to die, but who was afterwards pardoned, and the success which it seems to have pleased God to give him in effectually awakening her care and anxiety for the salvation of her soul.

The Schools at Freetown contain upwards of 150 children. Your Committee have sent out a quantity of books for their use; but they purpose, on the representations of Mr. Nylander, to furnish them with a more adequate supply.

His Excellency, Governor Columbine, has shewn great kindness and favour to Mr. Nylander, and has advanced his salary to the full amount of that of regular Chaplain—300*l.* per annum—so that he will be enabled to support himself and his wife, to whom he has been lately married, without making any further calls on the Society, so long as he stays in the Colony in the capacity of Chaplain.

As Mr. Nylander, or some other friends in the Colony, will be able to entertain the Missionaries on their occasional visits from the Rio Pongas, it is thought expedient to give up the house which has been rented several years in Freetown, at a very considerable sum, for the service of the Missionaries.

The young woman, named Phillis Hazley, whom Mr. Nylander has married with the approbation of your Committee, came to England with Mr. Dawes, formerly Governor of the Colony. Her conduct at Freetown, after her return thither, was irreproachable. She kept a School of fifty girls, whom she taught to read, write, and sew. Your Committee were induced, by the good character which they received of her, to consent to the marriage; and they were accordingly united by Mr. Renner on the 13th of March last.

Mr. Nylander, though willing to stay in the Colony so long as it seems to be his duty, is yet desirous of engaging, at a proper season, in the Missionary work to which he has devoted himself. He has accordingly projected a Mission to the Bulloms, on the shore opposite to Sierra Leone, across the mouth of that river. It is a promising situation in several respects, as will be

seen by Mr. Nylander's Journal; and your Committee have accordingly directed him to avail himself of every opportunity of acquiring the language of the natives.

Your Committee will now advert to the INTENDED SETTLEMENT AT NEW ZEALAND *.

William Hall, mentioned in the last Report as being employed in learning ship-building and navigation at Hull, having made himself sufficiently master of these objects, was married, with the approbation of your Committee, at Carlisle. He appeared before your Committee, and gave satisfactory evidence of his acquirements. John King, who was designed to be his companion in this undertaking, having also well learnt the arts of flax-dressing, twine-spinning, and rope-making, measures were taken by your Committee for procuring them a passage to New Zealand, by the way of Port Jackson, on board the Ann Transport, which was taken up for government service. Considerable difficulties presented themselves; which were, at length, surmounted by the zeal and kindness of

* Since the Anniversary, reports have reached this country unfavourable to the character of Tippahee and the New Zealanders. The Committee suspend their belief of such reports, till authentic information is received; and, in the mean time, have full confidence in Mr. Marsden, that he will defer the formation of the Settlement if it should be prudent to do so.

the Rev. Samuel Marsden, Chaplain of the Colony of New South Wales, who was returning in the same vessel to Port Jackson, after having accomplished his benevolent errand to this country of procuring more ample assistance in his arduous work in that colony.

Your Committee, expecting that the useful arts practised by the Settlers will early procure their maintenance, have not thought it requisite, in conformity with the experience and advice of Mr. Marsden, to allow to each of the three settlers more than 20*l.* per annum, to continue till such time as they may be able to provide in whole or in part for themselves: and they have accordingly placed the sum of 100*l.* at the disposal of the Rev. Mr. Marsden, to pay the salaries of the Settlers, and to furnish them with any further aid which he may deem necessary.

From Mr. Marsden's local knowledge of that part of the world, and his experience of the difficulties which the Settlers would have to encounter, your Committee were induced to beg the favour of him to throw together such hints as he would advise to be conveyed to them in the name of the Society. He accordingly furnished a paper of instructions, abounding in his accustomed good sense and knowledge of mankind; on which an Address was grounded, and

sent to the Settlers by the Secretary, in the name of the Society *.

The Ann sailed from Spithead, August 25th last, and arrived in safety, after a pleasant passage of 56 days, at Rio Janeiro, as your Committee learn by letters from thence.

It was a very singular circumstance, and your Committee would receive it as a token for good, that a young native of New Zealand, named Duaterra, related to the principal Chiefs of the island, and himself heir to a considerable territory, was returning home in the Ann. He had been treated with neglect and oppression by the captain with whom he came to this country; and would probably have carried back with him to New Zealand feelings of resentment, which might have raised serious obstacles to any attempt to civilize and evangelize his countrymen.

"This young Chief," says Mr. Marsden, "is very much attached to John King: a very strong friendship is formed between them; and it is a most happy circumstance that he was on board the Ann, for such a connection will be made between him and the settlers, as may hereafter greatly promote the object of the Settlement."

* See Appendix II.

Mr. Marsden availed himself of the opportunity afforded by this young Chief, who is a very intelligent and interesting youth, to obtain much important information concerning New Zealand. This he addressed in a letter to a friend, desiring it might be communicated to your Committee. Much of this communication is so new, and it is so desirable to acquire the most perfect knowledge possible of a people so interesting, and among whom the Society is attempting to introduce the greatest of all blessings, that your Committee have thought it right to print nearly the whole of this paper *.

Your Committee have received the person, mentioned in the last Report, as recommended by the Rev. Basil Woodd, as an additional settler in New Zealand: but no opportunity has yet occurred of sending him and his family to their destination.

Some reference was made in a former Report to the importance of the island of Ceylon as a missionary station. No opportunity has, however, yet offered of taking any steps towards the establisment of a Mission in that island. Your Committee are now happy to state, that a prospect appears to be opening favourable to

* See Appendix III.

some attempts by the Society. The Secretary, in a conversation with Sir Alexander Johnston, Chief Justice of Ceylon, learnt some particulars, which may encourage an expectation in the Society that it may hereafter be enabled to effect some good in that island.

The population under the British Government amounts to upwards of a million and a half; and of these one-third, it is said, profess Christianity, though generally in much ignorance. This population was divided by the Dutch, while they had possession of the island, into 240 churchships, and 3 native schoolmasters were appointed to each churchship. These schoolmasters register all births, marriages, and deaths: they are charged with enforcing attendance on public worship: the natives attend once a week for examination: the result of these examinations is reported to proper persons, and no appointments can be expected from government but by those who are reported favourably. This policy of the Dutch government has been continued by the British, and the consequences are a very general profession of Christianity, and a great regard to moral conduct.

His Excellency Governor Maitland, and Sir Alexander Johnston, are earnestly desirous of

promoting all prudent and salutary measures for the diffusion of Christianity throughout the island.

Men of extensive observation and just views cannot, indeed, but condemn that system of impolicy which would leave governments indifferent to the introduction of Christianity among their heathen subjects. The British, on the one hand, and the Portuguese and Dutch, on the other, have been acting, on a large scale, on the opposite systems; and the consequences are such as might be expected. The feelings and interests of Christian converts are identified with those of the people by whom they were brought to receive Christianity; and this bond remains, even where political authority is annihilated: while every other hold on the native mind ceases with the authority on which it is grounded. Although, therefore, the Portuguese, for instance, possess but little territory in continental India, yet their hold on the native affections is incalculably stronger than that of Britain, though in the zenith of her political power; and were that power to be annihilated, as that of the Portuguese now is, it would scarcely be known, in respect of any hold which Britain has on the native mind, that she had ever set foot in India.

This impolicy astonishes those who have acted with success on the opposite system. A Roman Catholic, high in spiritual authority in India, expressed his utter amazement that Government should not act on a better policy; and declared, that, in consequence of the hold which Christianity had obtained through the Roman Church on the minds of the natives, there were seven millions of British subjects in India, with whose sentiments he had the means of becoming perfectly acquainted, and over whose minds he could exercise a commanding control. The exertions of the Roman Catholics in the conversion of the natives, having been greater than those of the Dutch, and those of the Dutch having greatly exceeded the British, it is in the same proportion that the three classes possess a permanent influence over the native mind.

Under the patronage of Sir Alexander Johnston, two native Cingalese have translated the late Bishop of London's Evidences of Christianity into the Cingalese tongue. Sir Alexander Johnston having strongly recommended that one or both of these, or some other suitable persons among the natives, should come over to this country to be educated and presented for Ordination, your Committee have resolved, that if Sir Alexander will select one or two of the most

promising of the natives professing Christianity, men of good sense and piety, and will send them over to this country, your Committee will undertake the entire expense and care of their education.

Your Committee have also presented to Sir Alexander Johnston a copy of the two volumes of the Society's Proceedings; and have requested him to present another copy, in the name of the Society, to his Excellency Governor Maitland; and to place a third copy in any government or public library at Ceylon, where it might continue as a record of the constitution, objects, and proceedings of the Society, for the information of gentlemen who may be hereafter in power in the Colony.

They have also requested Sir Alexander Johnston to countenance and assist any clergyman, who may be hereafter sent out by the Society to Ceylon, and to engage the favour of his Excellency the Governor towards such clergyman, so long as he shall conduct himself to their satisfaction. With these requests Sir Alexander has obligingly complied.

The attention of your Committee has been drawn towards a numerous tribe of North Ame-

rican Indians, named the O Chipeway Nation. They have had an interview with John Johnston, Esq. who has resided nearly 20 years in North America, the greater part of which time he has been settled at St. Mary's Falls, at the entrance of Lake Superior, on the United States' side of the river which flows from that lake into Lake Huron, and, therefore, just out of the province of Upper Canada. From being settled thus in the midst of the great O Chipeway Tribe, and being closely connected with their Chiefs, he was induced to offer his protection to any respectable Missionary who would settle among them, and to assist in his maintenance. He considered the natural goodness of disposition and acuteness of understanding, manifested by that tribe, as a great encouragement to an undertaking of this nature: and that it was a painful reflection, that a country into which the population of Europe might be poured without filling it, and in which there remain many tribes respectable for their numbers, should continue without a single steady and properly conducted step being taken for their civilization and instruction.

Your Committee have, in consequence of these representations and proposals, taken some steps

towards supplying a proper Missionary to that quarter, and hope hereafter to report that they have been successful. Though the North American Indians do not come within the more immediate sphere of the Society's operation, yet the Society, from the first, avowed its intention of not altogether restricting its exertions to those parts of the world from which it assumed its name.

The Missionaries Wilhelm and Klein have remained, during the whole of the last year, under the able and affectionate tuition of the Rev. Thomas Scott, at Aston Sandford; whose report of their spirit and conduct, and of their progress in the learned languages and other suitable studies, is highly encouraging. With the very slender helps there enjoyed, the Gospel of St. John has been translated into Susoo, and great progress made in that of St. Luke. When these Missionaries have pursued their studies a few months longer, and have made themselves masters of the method of the New School practised by Dr. Bell and Mr. Lancaster, and have acquired the art of printing, they will be sent out to Africa, to strengthen the Mission in that quarter, recently weakened by the death of Mr. Barneth.

Mr. Thomas Norton, an Englishman, has been received as a student under the protection of the Society, together with his wife. He has spent nearly six months in the Seminary under Mr. Scott; and will prove, it is hoped, in due time, a faithful and useful Missionary.

The Seminary at Berlin, under the care of the Rev. Mr. Jænicke, having suffered much in consequence of the impoverished state of the kingdom of Prussia, your Committee have remitted 50*l.* towards its support.

In conclusion, your Committee cannot but feel confidence in urging an increased attention to the pecuniary necessities of the Society. It will be seen by the State of the Society's Fund for the year ending on the 31st of March last, that its expences have very considerably exceeded its regular income: and, as its undertakings are extending, and the African School at Bashia claims and deserves the fullest support, your Committee cannot but hope that every member of the Society will exert himself in augmenting the Funds of the Institution.

They particularly entreat the Clergy to assist them with Congregational Collections, and re-

turn their sincere thanks to all those who have thus assisted them.

The Committee record with pleasure and gratitude the munificent legacy of the late Thomas Hawkes, Esq. of Piccadilly, of 1,000*l.* 3 per cent. Reduced Bank Annuities; and the liberality of his executors in making themselves responsible for interest on that sum from the day of Mr. Hawkes's decease.

They also gratefully acknowledge the appropriation to the service of the Society, by Wm. Gray, Esq. of York, and the Rev. Samuel Bottomley, of Scarborough, as trustees for religious and charitable purposes, under the will of Mrs. Ann Greenwood, of the sum of one hundred and sixty pounds.

Your Committee cannot survey the past year without feeling abundant cause of thankfulness to the Great Head of the Church for his favour towards the Society's designs: and they call on all the members of the Institution to unite in gratitude to Almighty God, and in humbly and earnestly imploring his blessing. That God is doing some great work in the earth, even the unthinking and the vain are compelled to acknowledge.

The calculations of the most able politicians have failed, and their plans been defeated. The old systems of military and naval tactics, by which the powers of Europe balanced and counteracted one another, have been foiled by new systems, and by extraordinary men raised up of Providence to bring those systems into action. Old dynasties, venerable for their age, and apparently rooted in the affections of the people, have vanished like a vision before new dynasties, mean in their origin, but formidable in their talents, energy, and success. Weak and divided councils have prepared the way for a continental dominion, unprecedented in the civilized world; and by this very power, born in the bosom of the Roman Church, and avowedly asserting its authority, has the throne of the Spiritual Tyrant been overturned, and the Pope himself degraded to the condition of a pensioner on mere charity! The Mahometan Nations are trembling for their existence; and, while tempests are slowly gathering round, they are weakened and dismembered by internal convulsions.

The providence of God has, in the midst of all these fearful events, preserved this nation—unbroken in its strength, unfettered in its freedom, mighty in arts and in arms, an asylum for

the fugitive, and a friend of the oppressed—with a naval superiority unequalled in the history of the world; and with an ardent zeal glowing in the hearts of multitudes to communicate their religious advantages, by means of this naval power, to other nations.

That the British Government, deeply sensible of the obligations under which it is laid by this commanding situation, may invariably and zealously employ the extraordinary means with which Divine Providence has entrusted it in diffusing the light of truth throughout the world, and occupy an important part in bringing forward that grand triumph which is approaching —must be the fervent prayer of every Christian among us. Our duty, as a Society, and as individual Christians, is not only manifest, but it is felt by us. Let us cherish a lively sense of this duty on our minds! Let us abound in prayer that God would graciously bless our endeavours, and the endeavours of all other Associations engaged in the same Great Cause, and employ us in the erection of his Temple among men.

APPENDIX I.

Extracts from the Letters and Journals of the Missionaries on the Western Coast of Africa, from July, 1808, *to March,* 1810.

BUTSCHER, AT BASHIA.

July, 1808.

MONGE HATE, a very respectable Chief, residing about five miles from the north bank of the Rio Pongas, sent a man to ask whether we would take one of his children into our Settlement for instruction. My Brethren let him know, that he might bring his child in about a fortnight. Last January I passed through a town called Die, where Mongè Hate resides; and, as I was fatigued and hungry, I said to my guide, "I wish to get something to eat, but I have nothing with me to purchase any thing." He replied, "We will pay a visit to the Chief of this town, and stay there so long till he has given us victuals, according to the fashion of this country." To this I agreed, and paid Mongè Hate a visit, who received us kindly, and ordered a very good dinner for us, consisting of rice and fish. My guide informed him of the reason of my coming into this country, but he shewed himself very indifferent about it; and, as much as I recollect, I made also no great show with my endeavours at that time, so that I could not have the least thought of getting one of his children under my care. It was, therefore, the most unexpected and joyful news of which my Brethren could inform me, that Mongè Hate had sent a messenger to ask us whether we would take one of his children into our school.

Perceiving now that our gracious Lord is pleased to entrust unto us some children, to instruct them in the way which leadeth to temporal and spiritual happiness,

we trust that by this means he will grant us an entrance among this nation.

We also learn, that some of the traders would be very glad if we would take their children into our Settlement for instruction; but, not yet having a fit person to pay proper attention, especially to female children, and our house being inconvenient for lodging many, and keeping school, we can take but a few under our care at present; but we intend to make a School House of one of our houses in the next dry season, and then to take as many as we think proper.

At the end of August I went in a canoe over to Bangaland to buy some stock for us; and as I had to pass Mr. Bauetefere's factory, I took Maria Bauetefere with me to enjoy the company of her mother till my return. When I arrived, a gentleman informed me of the great enmity which many of the traders have against us, and their endeavours to stir up the natives against us, by telling them we were the reason that they neither buy nor sell slaves, because we write every transaction of this country to Sierra Leona; and if it should happen that any of those whites, who are dealing with slaves, should come to Sierra Leona, or even out of the Bar, he would be caught and punished very severely. I replied to the gentleman, that I could hardly believe such things, because I never injured any man's character in any of my communications, and never made it my business to intermeddle with other men's affairs: however he assured me, that a few days ago two respectable native men, influenced by some traders, sent word to Mongè Packe, that two slave vessels were lying off the Bar, but, for fear the three gentlemen at Bashia should write to Sierra Leona that the Slave Trade still were carried on in the Rio Pongas, and a man of war might come and take them as prizes, they would not venture to come in.

On my return to Bauetefere's factory, I determined to walk from thence to Mongè Hate to fetch his child, which he lately promised to send to our Settlement. The following morning I went accordingly. The Lord favoured me with fine weather on that day; but the road

I had to walk in was very narrow, and flooded; and the grass, about six feet high, standing on both sides of the narrow path, was quite wet, as it had rained very much for several days before. My guide was often obliged to carry me on his back, especially when we had to pass a brook where the water was sometimes between three and four feet deep, running in such a forcible manner, that I almost thought it would carry away my guide, and me with him. At last I got quite wet, and the old Butscher began to get weary of such a method of proceeding to Mongè Hate's; thinking, "What a fool am I to venture my health, and almost my life, by walking such a way in this time of the year! If Mongè Hate had a great delight in seeing his child at our Settlement, sure he would have brought it to us already, as he promised me before; and it may be that I do not obtain the child after all, although I go thither myself: and if he should have heard that we are come into this country to destroy the Slave Trade, he rather will envy me than give me his child; and, if I should obtain the child, of what advantage would it be to our whole cause, hearing now that we are surrounded with enemies, who endeavour with their utmost powers to injure our characters, and to set the natives against us; so that, perhaps, in a short time, we shall be obliged to leave this country? and, if this should be the case, what doth my running to get children into our Settlement profit?—Nothing but trouble for myself and the children."

These, and many other, I humbly confess, very low-spirited and gloomy thoughts harassed my mind: but a beam of mercy began to shine into my heart, which produced faith, hope, and encouragement to my proceeding; especially, when I thought what our Great Redeemer, the Missionary of all Missionaries, the Head of all Believers, has done and suffered for me and all mankind. He—the Son of God, left the bosom of his Father, and the seat of bliss, and came down to inhabit a cottage of clay. *He came unto his own, and his own received him not.* He was despised by most of those to whom the oracles of God first were given. He sojourned in a vale of tears, and was *a man of sorrows, and acquainted with grief;* yet his infinite love to fallen

man constrained him to accomplish the work of Redemption! Should not then his love constrain me too, to go on engaged in his cause, through this little tiresome road? Knowing that he will not leave nor forsake me, and that all things are under his power, so that even our enemies, the enemies of his cause, can do us no harm at all without having his permission: and, should he suffer them to do us any injury, I will trust in him, the Mighty One, the Rock of my Salvation.

Having thus entertained myself, I was greatly comforted; and went on in the strength of the Lord: and, after having walked about eight miles, I arrived in Mongè Hate's Town, where I was kindly received. I asked him why he did not send his boy to our Settlement, as he promised me a few weeks ago: he replied, That he had been sickly ever since, so that he himself was not able to look out for a cance to bring the boy to me; but, as I had now come myself to look after the boy, he would now give him under my care, even his first-born son, the son of his free woman, to carry him along with me, and to instruct him as much as possible. Besides this boy, he had many more, but they were too young for school at present; but, if I should stay for good in this country, he would give them all to me.

The lad, whom I had now to carry with me, was shewn to me. He was very willing to go. When I asked his father how old he was, he said he had made fourteen lugards since the boy was born: that is, fourteen years; because the inhabitants of this country make every year a new lugard, or rice plantation, and by this they know in general the ages of their children. Some count their ages by the rainy seasons.

There was a man in Mongè Hate's Town, whom I may style a Soothsayer, who, by making figures in sand, was to tell him whether any evil was to happen to his son during his stay at our Settlement. The Soothsayer, after having made many figures in the sand, said, "The boy will do very well with this white man; and nothing will befall him except some sickness." It is to be observed, that almost every

Chief of this country has such a Soothsayer, who may prove some hinderance to the progress of the Gospel, if the Lord permits them.

Mongè Hate delivered his son, whose name is Bangu, into my hands, saying, "Take good care of him." Having left his town, the boy's mother accompanied us about a mile; and I was astonished to see her going with us through a creek where the water reached to the middle of our bodies. When we had passed it, she said to me, "White Man, here I give a country cloth to my boy to cover him with in the cool nights. Farewell! take good care of him." This she spoke with such motherly affection, that I scarcely could refrain from tears.

RENNER, AT BASHIA.

August, 1808.

FANTIMANI has been with us for a couple of days. It is his opinion that the Slave Trade has entirely ruined the character of the Susoos; and that they lost thereby their ancient honesty and simplicity. For instance, twenty or thirty years ago, when a Susoo man found any thing in the path, he would give himself much trouble to discover the loser, and restore the property: at that time, too, every thing was safe in the lugards, but now the finder and the thief keep what they get.

It is strange that there is no proper punishment in this country for thieving and robbery. If a man is caught in the act of stealing, he may get a good flogging, and that is all. Is the thief discovered by some means, such as the red hot iron: he has only to restore the stolen property, or the value of it.

At the close of this month, most of the people in Bashia went over to Lissy, Mongè Packe's Town, to hear and talk a Leopard Palaver. Not far from Candia, a leopard lately seized three persons, in the day time, and almost killed them. Now experience, perhaps more than superstition, makes it necessary to ascertain

whether those people were really attacked by a leopard; because, when the Slave Trade was still flourishing, many a man was caught on the road, by men wrapped up in a leopard's skin, and carried away and sold at a distant factory! So it once happened, that a woman was caught by an alligator, and the alligator sold her! In the present Palaver, it was not settled what sort of a leopard it was that had done the mischief: but Mongè Packe declared, that, whenever a leopard should attack people in the day time, in a town, and they do not kill him, he would certainly carry war to such a town, and burn the houses.

BUTSCHER, AT BASHIA.

September, 1808.

I RECEIVED a letter from Mr. Frazer's factory, begging me to come down and baptize one of his children, on the 4th of September. There were about seventeen traders together; some of whom, having children, asked me what time I would begin to take children under my care. I replied, that we could not take many at present, because we had no good accommodation for them: we thought, however, to make another arrangement in our house, so as to receive many more children; but, as we learned, that some of the traders were our enemies, and endeavoured by various means to drive us out of our situation, we were rather reserved in our design; yet not afraid of them, because we had given no just occasion of offence.

Having thus spoken openly to them, some said it was true that many of the traders had cast an eye of suspicion upon us, because they thought that we were sent like spies to give a description of the characters of the traders, especially when they saw that when we came into this country, we first addressed ourselves to a native.

I replied, that when we came into this country, our first endeavours were not to be chargeable to any man. We were sufficiently supplied with every ne-

cessary from our Honourable Society: and in this state of independence we were determined to persevere.

At the end of this month, a trader brought a boy to our school, whose father was a Portuguese. The Portuguese were formerly very numerous in this country, and did well at first. Their Priests were successful in making converts, and had no scruple to baptize hundreds without the least sign of conversion. However the people were glad of the new religion, and new name; and their offspring boast to this day, that they once were Christians, and their fathers knew how to pray. In some places the Portuguese traders established schools, and kept their slaves and servants under the strictest discipline in the Roman Catholic Religion. Some of them kept Monks, who bought every thing that came before them, in order to make many proselytes; but, after a few years, they relaxed their exertions, fell into Polygamy, adopted other Heathen fashions, and by degrees became Susoos. Many of them died there, and some of them returned to their native country. Few of these their descendants are left in this country; and their conduct is that of the Heathen.

October, 1808. I went with the scholars into the garden, in which there stands a quava tree with ripe fruit. Mongè Hate's son went up the tree, perceived a serpent on one of the branches, and in consequence came down. I asked him if the serpent did not strike at him. He smiled, and shewed me a string which was tied round his foot, given by his father to him, as a preventive from being bit by a serpent.

This thing is called a Queé. The Susoos consider it not only a preventive of all disasters, but a security to them of success in all their undertakings. This Queé is prepared from goat and ox horns, or from a piece of paper, with some words inscribed in the Arabian tongue. They have Queés also in their houses, to protect their persons and property: these consist of wooden images; and sometimes of small pots, filled up with feathers and other things. These Queés may be considered like the Household Gods of the Romans.

RENNER, AT BASHIA.

February, 1809.

For the space of fourteen months there has been no Slave Vessel on this coast. Some days ago one arrived in this river. The captain is a Spaniard, and the supercargo an Englishman. He will carry off such a noble cargo as never has been carried off before. Since the Abolition, the traders have bought only boys and girls. It would be a great evil if this trade should revive again; and no doubt it will be carried on under other colours, if the English Government takes not some measures to prevent it. The Abolition, if it really gets support from government, will have not much good effect for many years to come: and this generation, so deeply engaged in it, will always cry out, "The country is ruined!"

BUTSCHER, AT BASHIA.

February, 1809.

I took our workpeople in two canoes, and went down the river to fetch eighty mangrove sticks. We landed on the north side of the Rio Pongas, near Mongè Hate's town, where our people immediately prepared a cottage, to shelter me from the burning heat of the day, and the cold dews of the night. We had three days' provisions; but, being detained longer than I expected, I sent a messenger to Mongè Hate, requesting him to send me a goat or sheep, for which I would pay him. My man soon returned, accompanied by one of his people, who carried a ram, a drake, and a quart of rum, as a present from his master, with a message, that "he should always be happy to see me, and to hear of his son's health, and good conduct; but, should I intend visiting him soon, he requested me not to bring his son with me, as there was a great deal of sorcery practising in his town, which might injure his son, though it would not affect me." A Susoo, residing near my cottage, made me a present of a large piece of meat. He also brought his child to me, with a request

I would take it into my arms. What he meant by this, I am at a loss to guess. Yet I blessed the child in spirit, and committed it to Him who laid down his life for us.

These several days past, some Susoos in our vicinity prepared their rice plantations for the reception of the seed. The Susoos are, at present, well furnished with rice; which is one good effect of the Abolition of the Slave Trade, the traders and slave ships having formerly consumed so much rice, that it became both dear and scarce. But now the people bring us a great deal in exchange for tobacco, so that we shall soon have in store sufficient for a whole year.

BUTSCHER, AT FANTIMANIA.

April, 1809.

I LEFT the Settlement in Bashia; and, accompanied by Bangu, the son of Mongè Hate, proceeded to Fantamani's town. How wonderful are God's ways! Fourteen months ago I had determined, for good reasons, never to stay in the above town as an unmarried man; but as the Lord, by the intimations of his Providence, seems distinctly to point out this very place for my present residence, I will follow his direction; fully trusting that he will assist me and keep me undefiled, as he graciously did when I resided there the first time. Thanks and adoration be unto him! Fantamani brought me to-day two boys for instruction, and promised to send me more, as soon as my kitchen should be finished, and my house enclosed with paling.

The people are very curious to see my school, but Fantamani keeps them back as much as possible. Bangu already assists me in teaching the smaller children the alphabet.

I received a letter from Br. Nylander, telling me, that he was desirous to live with us, if we could safely dwell with this people. I informed him, that, from my very first residence in this country, I found my person and property as safe as in my own native land: I might

almost say, safer; for here theft and murder are far more rare than in Europe. The reason is plain: the thief knows beforehand that he will find nothing, but what he himself possesses; for almost the whole property of a Susoo consists only of a few earthen pots, baskets, and mats; the latter of which serve for a bed. Of rice he has but little in the house: the rest he leaves in his plantation. As to clothes, they have none but what they wear. Yet some precaution is necessary, for the Foolahs sometimes break into the houses of white people, steal their cattle, and even murder them, if they can. But, upon the whole, a Missionary who puts his trust in God, can undisturbedly live among this people; more especially after he has resided sometime with them, and acquired a little of their language. To judge from my own experience, a Missionary has more to fear from his own heart, than from any thing else. This he must strictly guard; and, in believing prayer, look to Jesus, till he obtains power to conquer the robbers of grace, that lurk therein; and to renounce every thing which might hinder him in Christ's blessed fellowship; as, for instance, looking back after one's native country, seeking property, ease, honour, or reputation.

I went with Bangu and the other children to Bashia, to spend our Sunday there. For the first time we had as many as twelve children together, entrusted to us by the Lord; which appeared very important both to Br. Renner and myself. Oh, that the Lord might begin his work in these lambs; that, in the generations to come, his Name may be glorified in this benighted land!

A Susoo came to me, who resides a few miles from hence, and offered me some rice and palm-wine for sale. I told him I was well supplied with rice, and wanted none; but, perhaps, might buy the palm-wine, if it was not sour. When you buy any of the native drinks, for instance honey or palm-wine, it is customary for the seller first to drink of it in the presence of the buyer, to prove that it is not poisoned; and then the latter tastes it: and so I did. The palm-wine being sour, and the charge extravagant, I declined

the purchase. The man grew angry, and told me, as I had tasted the palm-wine, I *must* buy it, or make him amends. Notwithstanding my friendly remonstrances, that, in tasting it, I had only followed the general custom of the country, his anger increased to such a degree, that, at last, he drew his dagger, and wanted to fight me. I sent for Fantamani, who instantly came; and, after having informed himself of the state of the case, thus addressed the man: "Art thou come to fight my White Man, whom I love as much as my head-woman? Only touch him—and you must take the consequences. Here is my dagger—look at it! Dost thou take him for a Slave Trader, who lies, curses, and defrauds? No—such a man *he* is not; but, to teach our children, and to make us better people, he is come; and, therefore, nobody shall molest him: for I, Mongè Packe, Mongè Domba, and Mongè Hate, whose son is with him, love him, and stand by him." This so completely silenced the man, that he quietly took his rice and palm-wine on his shoulders, and marched off. A little while after Fantamani called him back, and requested me to buy the wine, that he might not have to carry it all the way back, which I gladly did, as he lowered his price, and I could make some use of it.

One of Fantamani's wives, having missed two yards of stuff, insisted on its having been stolen. Immediately a man was fetched—"Qué ra mutre"—who pretends to hold intercourse with infernal spirits. He brought a pole with him, ten feet long, covered in the middle with an old piece of stuff. This, I was told, was "Fine"—a spirit able to discover thefts. It consisted of a little slip of paper, on which some Arabic words were written. Six men were to hold the pole, closely pressing it upon their shoulders: now to whatever house the spirit should conduct the men, there the stolen property was. The men began dreadfully to perspire, and looked extremely frightened. When I expressed my surprise at their hard labour, the pole being not very heavy, I was told it was the spirit that so pressed down and troubled the men, that they were often sorely wounded by the pole. The men, having for about two hours run up and down the

town, at last were carried to a house where the stolen property was to be. The moment the woman of the house saw them, she began bitterly to weep, protesting her innocence, but in vain. The whole house was searched, but nothing found. At last, the men said the thieves had concealed the stuff under the grass of the roof, where it could not be found for the present.

Many of the Susoos are kept in great dread of infernal spirits; but most of all they fear their chief, the Devil. Some worship him, build him small houses, offer him "Colas," ask his advice, and place a pot of boiled rice before him. The female part of the inhabitants stand in greater dread of him than the male. If a husband suspects any of his wives of infidelity, and conducts her to such a "devil's house," they generally confess every thing: but, alas! neither the men nor women get better for all this. *Divine grace alone can change the hearts of men.*

NYLANDER, AT FREETOWN.

May, 1809.

KING GEORGE, from Bullom Shore, paid me a visit at Freetown. I spoke to him about establishing a Missionary Settlement at his place, of which he seemed to be very glad. He promised to send his children to school, and to direct his subjects to send theirs too. I told him I would acquaint the Society with it, and what answer I should get from England, I would let him know.

His son, who was married the 25th instant, was present; and he also seems to be well pleased with this proposal, as he will have to stay there in case his father should die; being the next or the only heir of the royal crown and dignity at Bullom Shore.

This seems to me a very great encouragement to settle there. I spoke lately to Mr. Ludlam on the subject, and he is much of the same opinion with me; *viz.* that we could do as much good on Bullom Shore

as among the Susoos, or, perhaps more; not having any Slave Traders about us, who will remain a great obstacle in our way at any place on the coast, except at Bullom. And, beside this, we have the very great and comfortable advantage to be so near the Colony: it is only to cross the Sierra Leone river, which takes but a few hours.

But then, at the same time, the Settlements at Bashia and Fantamania should not be given up: perhaps, in the process of time, the Lord may bless our endeavours, and open the hearts of the Susoos in spite of all opposers.

At Bullom we have the opportunity of learning three languages; *viz.* Arabic, Susoo, and the Bullom, which are all spoken there. It is very good soil; and is, in general, considered healthier than Sierra Leone.

If we are to settle there, we should hire a piece of ground regularly for so much *per annum*. If it should meet with the approbation of the Honoured Committee, there is a beautiful spot of ground, formerly occupied by the Honourable the Sierra Leone Company; but given up intirely to the King of Bullom by the present Governor, very well situated, the hire of which was twenty-five pounds sterling, and I dare say we could get it for the same rent. Building a house or houses would certainly be some expense, but I hope moderate.

BUTSCHER, AT FANTIMANIA.

May, 1809.

HAVING kept the Lord's Day in Bashia, on Monday, Mongè Hate unexpectedly arrived to see his son Bangu. Being unacquainted with English, I employed his son as interpreter, which gave such pleasure to the father that he promised to send me more children. He returned with us to Fantimania, as he wished to see the place in which I and his son lived. At our arrival, Fantamani made him a present of a sheep. Our

place pleased him very much. He requested me, in case I should visit him, not to bring his son with me till he was quite grown up; for, as the people knew that he would one day become their Chief, some evil-disposed persons might injure him. Though he has several other children, Bangu seems to be his favourite, being the son of his head-woman: the rest he had by his slaves. When, in this country, a chief, or a father of a family dies, the first-born son of a free-woman inherits all his property, which chiefly consists of slaves; and also his office, if he has attained the proper age, and is acquainted with the laws of his country. The rest of the children must shift for themselves. This often occasions quarrels in a family.

When Br. Renner was lately in Sierra Leone, Mr. Ludlam gave him a box of cotton-seed, most of which we presented to Fantamani, who immediately ordered a large piece of ground to be prepared for a cotton plantation. About three weeks ago, both he and I began to plant the cotton-seed, in strict conformity to the directions of Mr. Ludlam; but very few seeds have sprung up, which makes me think that most of the seed was bad. Fantamani was therefore obliged to sow rice on his cotton-plantation, to get at least something.

Two respectable Chiefs wish to place their sons under my tuition. One, named Wm. Fananders, resides near the Dambia—and the other, John Pierce, near the Rio Nunis river. They and Fantamani are well known to each other, but are enemies; on which account Fantamani objected to my taking the boys; but, when I represented to him that it might be a means of bringing about a reconcilation between them, he consented.

RENNER, AT BASHIA.

October, 1809.

Our progress is slow, yet not altogether unworthy the notice of our Society. We have proceeded as Providence seemed to direct us; collecting as many Native

Children as we could get, and teaching them as much as other circumstances would allow—keeping school twice a day, and instructing them in Christian Doctrines. As my wife was indisposed for some time, I had to overlook twenty-two children myself, and attend to house-business; sometimes being a carpenter, and other times a gardener, and again to buy the necessary articles from the Susoos, and also to see that they get properly cooked. In both Settlements are at present thirty-three children, and thirty-nine souls in all. It concerns us much how to conduct the whole agreeably to the wish of the Society, and well pleasing in the sight of God. When it shall please God to strengthen our hands by joining more Brethren to us, so that some can apply themselves entirely to the study of the language, it is to be hoped that the Gospel of Christ will not be fruitlessly stammered to the Susoos. At present the way of the Lord is only prepared, and the crooked paths a little straightened.

WENZEL, AT BASHIA.

October, 1809.

THANKS be unto God, our merciful Saviour, who has now placed us in his vineyard, and counted us worthy to feed his lambs!

There are here thirty-three children; and it is indeed a pleasant sight to behold them, by the endeavour of our brethren, already civilized; and to hear them read in their Bibles, or other books. The Honourable Society, however, having required of us principally to pursue the Susoo Language, we shall endeavour, by the grace of God, to make progress in it; and, if circumstances require, we shall assist our Brethren in keeping school: for they have plenty to do, because the number of children is vastly increasing.

WENZEL, AT FANTIMANIA.

December, 1809.

ACCORDING to the desire of the Honourable Committee, we four Brethren held a meeting, the 26th of October; and, after having prayed to God, our Heavenly Father, for his Holy Spirit to be with us in our undertaking, and to guide our hearts and thoughts that we might resolve and settle all things for the best interest of the cause of Christ, it was resolved, That Br. Barneth and I, with Mrs. W., should occupy the Settlement at Kakara (Fantimania), and Br. Renner and Br. Butscher that at Bashia: because they would take the education of the children on themselves; and we should have more opportunity here to learn the Susoo language.

When I came hither, I began to make an English Susoo Dictionary. It is finished as far as the letter U. I have introduced the words most used in speaking, and those which will be employed in the Holy Scriptures. I have already found, by hearing the Susoo people talk, that some of the words differ from the pronunciation which Mr. Brunton gives them.

RENNER, AT BASHIA.

March 1810.

WE are not eager to forward the translation of the Bible into the Susoo language at present; and for ten years to come the natives will, perhaps, not be much prepared to read that holy book. God will translate it in due time, and will obtain the glory due unto him. Bashia Settlement prospers in respect of the children educated there. We had not room to lodge the children. We have, therefore, built a convenient School House, two stories high; so that we can lodge at least fifty boys in it; and the other house is reserved for the girls.

APPENDIX II.

(See Page 74.)

Address from the Committee of the "Society for Missions to Africa and the East," to WILLIAM HALL *and* JOHN KING, *on their sailing to form a Settlement at New Zealand.*

DEAR BRETHREN,

London, August 4, 1809.

THE Committee, which met this day, would have gladly taken leave of you, if circumstances would have permitted; and wished you to be present, personally, to receive some instructions in reference to the important work on which you are entering. But as the uncertainty of your departure prevented this, I am directed to communicate to you such instructions as the Committee wish you to make your constant guides.

The Committee feel, and have expressed themselves, much obliged to Mr. Marsden and Mr. Cartwright, for accommodating you in the way they have kindly done. You will follow the advice and counsel of Mr. Marsden; and consider him, and Mr. Cartwright, and the other clergymen at the colony, as, in every respect, the representatives of the Committee, who will, for them, relieve your wants, and counsel you in any exigencies. You will, therefore, have recourse to them on all occasions.

Your faith and patience may be much tried on your voyage: but call on Him, whose you are and whom you serve, that he would endue you with the grace of his Holy Spirit that you may be enabled to think, and feel, and speak, and act according to his word. Be not discouraged. *Quit yourselves like men. Be strong in the Lord, and in the power of his might.*

Ever bear in mind that the only object of the Society in sending you to New Zealand, is, to introduce the knowledge of Christ amongst the natives; and, in order to this, the Arts of Civilized Life. The most likely way for you to promote this object, will be, to lay down some regular plan as a guide for your conduct, both RELIGIOUS and CIVIL; and to follow it as nearly as local circumstances will admit.

On your arrival at New Zealand, you must inform the Chief what your object is in coming to settle among them, and by what authority you are sent out. When this is done, you must purchase a piece of land from him to form your first Settlement upon, and have its boundaries marked out in the most public manner, provided the Chief will consent to sell you any.

Should you succeed in this object, you must enter on the work of your Mission.

I. In respect to your RELIGIOUS conduct, you should be careful that your behaviour be, on all occasions, conformable to the Gospel of Christ.

1. With respect to the SABBATH-DAY.

This must be *a holy-day to the Lord*; and must be observed by you with the strictest attention. Shew esteem for this day above all others, by appearing clean and neat in your dress. Some part of the Service of the Church should be publicly read one to another; that the natives may see that this is a day on which you worship the Supreme Being, in the most solemn and religious manner. A strict observance of this day will be found an unspeakable blessing to you, as God's Ordinance; and will be likely, in time, to call forth the enquiry of the natives respecting its origin and use. It will be a very important object to convince them, that that God, *in whom they live, and move, and have their being*, has set apart one day in seven for his own immediate worship, and expects all men to observe that day The Chief of that part of New Zea-

land to which you are going, is not unacquainted with the observance of the Sabbath, from his attendance on public worship at Port Jackson. This may, in some degree, have prepared his mind for giving a sanction to the Sabbath. The duty of *resting on this day, according to the commandment*, is of the first importance for the promotion of individual and national piety. Without this, there can be no religion, not even in the most remote corners of the earth.

2. Establish FAMILY WORSHIP in your house, morning and evening.

You should not conceal this part of your duty from the natives; but perform it as publicly as you would in Europe, by singing a hymn, or reading a portion of Scripture loud enough to be heard by a native passing by the door. To shew the natives that you worship your God every day, as Daniel did, cannot but make some impression on them.

3. At every favourable opportunity you should CONVERSE WITH THE NATIVES on the great subject of religion; particularly on the evil of sin, its dreadful consequences, present and future, and of the means which Divine Goodness has provided, through Christ, to save men from sin. This you can do when employed in planting potatoes, sowing corn, or in any other occupation.

4. As soon as you have made yourselves sufficiently masters of the language, COLLECT TOGETHER THE NATIVE CHILDREN, male and female, at all your leisure hours, to instruct them in their own tongue, and in various useful matters; and, so far as their parents will allow you, in the knowledge of Christianity.

While catechizing the children, you may speak, through them, to the grown people. A portion of your Sabbath cannot be better employed. Pay particular attention to the education and improvement of the boys: and, whenever you meet with one more assiduous than the rest, afford him every encouragement.

Thus, in your Religious Conduct, you must observe the Sabbath, and keep it holy; attend regularly to Family Worship; talk to the natives about Religion when you walk by the way, when you labour in the field, and on all occasions when you can gain their attention; and lay yourselves out for the education of the young.

II. With respect to your CIVIL conduct, you must be scrupulously correct.

In New Zealand there are no wells digged, nor houses built, nor vineyards planted. You will literally have the world to begin; and the very foundation, both of religion and civilization, to lay.

1. You must, therefore, SPEND NO TIME IN IDLENESS; but must occupy every moment set apart for labour in agriculture, building houses or boats, spinning twine, or in some other useful occupation; by which you may conciliate the esteem of the natives, gain their confidence, convince them of your superiority, and impart to them useful knowledge. If habits of industry can be induced amongst the natives, it would tend to correct their vagrant dispostions, to fix their attention, to employ their time, and to prepare them for the reception of the Gospel. Much of your safety, happiness, and success will depend, under God, on your guarding against a spirit of idleness in yourselves; and in endeavouring to correct it in others, among whom you live. Man, before his Fall, was placed in the Garden of Eden, and was commanded to dress it; and, after his Fall, when banished from Paradise, God, in great mercy to him, in order to relieve him under the miseries of his fallen condition, declared that he should eat his bread in the sweat of his face, till he returned to the ground whence he was taken. This is a positive appointment; and man must humbly submit to the wisdom of God, and in the sweat of his face must earn his bread. If you indulge in idleness, you will be ruined. Idleness is a much greater evil than is commonly believed. It is a great sin against God.

2. Take care to MAKE YOURSELVES INDEPENDENT AS SOON AS POSSIBLE IN RESPECT OF PROVISIONS.

Cultivate a sufficient quantity of grain, and other vegetables, for your own support, and to feed your hogs and poultry. Use every means to induce the natives to imitate you herein. This will soon better their situation, and convince them of the advantages they will have derived from your settling among them.

3. With respect to your TRAFFIC WITH THE NATIVES, make no presents whatever to them.

To this precaution pay particular attention. Every thing they receive from you should be in payment, for labour, food, or some other valuable consideration; such as shells, mats, or any other natural or artificial productions of the island. The better you can instruct them in the just right and the value of property, the greater prospect you will have of doing them good. If you give no presents, you should receive none; but should always make some remuneration however small.

4. As wars are not uncommon at New Zealand, you must convince the Chief that *you* CANNOT, ON ANY ACCOUNT, JOIN WITH THE NATIVES IN ANY OF THEIR WARS.

Endeavour to make him sensible that you are commanded not to do so, by those Chiefs who sent you among them—that it is your duty to instruct the natives how to build houses and boats, &c. &c. and not to fight.—but to teach them to live in harmony as you do. Assure the Chief that he, by protecting you, will derive many advantages to his people—that they will become wiser and greater than any other of the natives, who have no Englishmen to teach them.

5. ENDEAVOUR TO EXCITE A SPIRIT OF INDUSTRY AMONG THE NATIVES.

Point out to them the advantages that would be obtained by cutting timber and spars; and by making mats, twine, and small cordage, and sending them all

to Port Jackson, to be sold for such articles as they most need. Let one or more of the natives be directed to go over with the articles for sale. If any little commerce can be thus established between New Zealand and Port Jackson, it will greatly promote the object of the settlement, and will tend to secure you in the island. This is a consideration of great importance; and must be kept continually in view.

6. You are NOT TO HAVE MUCH PROPERTY WITH YOU AT FIRST; so as to tempt the natives to rob or murder you for the sake of it.

Whatever goods you do take, you must commit into the care of the Chief, and request him to take them under his charge; explaining to him, that he must let you have them when you want to use them. What you should take over should consist chiefly of agricultural and carpenter's tools, and such as will be wanted for twine-spinning: with a few necessaries, such as tea, sugar, &c. It would be prudent for Mrs. Hall to remain at Port Jackson, till her husband had visited the island, and formed some idea of the situation to which you are going.

You must, in many cases, be left to act according to existing circumstances. Let these Instructions, however, lead your minds to form immediate plans for your future welfare, and the good of the Mission. To live like Christians among the Heathens, and to cultivate with assiduity the useful arts which you understand, cannot fail to produce some good effect: and these are the points which the Committee press upon you. When the natives behold in you piety and industry united, and witness the effects of your labour, they will view you in the most favourable light.

Many unforeseen difficulties will, no doubt, oppose themselves to the undertaking. These we must all be prepared to encounter. Mr. Marsden will endeavour, on your voyage, to form your minds for your work; and communicate to you, from time to time, such knowledge of agriculture and gardening, as it may be necessary for you to acquire. If once the natives come

to experience the comfort of having bread to eat, they will soon learn what a blessing it is: and may be led from that, through divine grace, to hunger after the bread of everlasting life. Our Blessed Lord illustrated many of his divine doctrines from the culture and productions of the field: and these will continue to the end of time to be channels through which instructions will not cease to flow to mankind. They are simple and easy of application.

I have only to add, that it is the particular injunction of the Committee, that, from the time of your leaving England, you keep a Journal of your proceedings; and send us a copy of all the most interesting parts, as often as opportunity offers.

The Committee wish you to insert in your Journal all the information which you can furnish, either from your own observation, or the credible report of others, concerning the population, customs, manners, language, religion, &c. of the natives. We shall send you all the accounts hitherto published of these important islands, and we shall look to you for all the additional information which you can procure.

Collect every day some words and phrases of the language, and write them down in such letters as seem to you to express the sounds, with the English opposite; and send us a copy by every opportunity. By this means you will greatly facilitate the labour of any future Missionary.

Whatever remarks also may occur to you, from time to time, on the best methods of promoting the great objects of the Society—the obstacles which may exist or arise to hinder its designs—the means of removing them, &c. &c.—all such intimations you will regularly insert in your Journals.

And now, Brethren, farewell. *Be strong, and of good courage.* May the God of all Grace be ever with you! and may your own souls be maturing for glory, while you are the honoured instruments of preparing

the way of the Lord in that interesting but benighted region to which you are going.

Believe me ever your friend and brother,

JOSIAH PRATT.

P. S. You will distinctly understand, that, as Settlers, you are to consider whatever property you may acquire as *your own;* and will, doubtless, make such arrangements as may tend to preserve mutual friendship and good-will one among another. So long as you need the Society's aid, it will be cheerfully granted. Should you become independent of such aid, and prosper as to worldly things, we trust God will give you grace still, so long as you live, heartily and zealously to promote the Society's one grand design.

APPENDIX III.

(See Page 76.)

Some Account of New Zealand, obtained by the Rev. S. Marsden, from Duaterra, a young Chief of that Island; and communicated to a Friend in London.

DEAR SIR:

Rio Janiero, Nov. 15, 1809.

I SEND you the following account of New Zealand, which I have been enabled very unexpectedly to draw up, on board the Ann.

Aug. 25. We embarked on board the Ann, then lying at Spithead. After we had been a day or two on board, I observed, amongst the sailors, a New Zealander, named Duaterra. He is nephew to Tippahee, the Chief who visited Port Jackson, and of whom you have heard me speak. Duaterra was also at Port Jackson previous to my return from that Settlement.

I was very agreeably surprised in finding this young man on board; and more particularly so, as there were Three Missionaries with me, going out to New Zealand, as our voyage would afford so good an opportunity for them to form an intimacy with one who may be of essential service to them when they arrive at the place of their destination.

Duaterra is a very fine young man, about two-and-twenty years of age, five feet ten inches high. He possesses a most amiable disposition; is kind, grateful, and affectionate: his understanding strong and clear. He is married to one of the daughters of a great Chief, called Wanakee. His wife's name is Mihe.

I asked him his reason for leaving New Zealand. He told me his object was to see King George.

It is about two years and a half since he entered on board a ship, the Santa Anna, belonging to Port Jackson, which touched at New Zealand, on her way to some of the South Sea Islands, on a Sealing Voyage. The vessel landed a gang of men on Bounty Island, and Duaterra amongst them, in order to kill Seals; and then went to Norfolk Island, to obtain provisions, and was blown off before she could get them on board; so that it was about ten months before she got back to Bounty Island again. The men, who had been left there, were greatly distressed for provisions; living principally on Seals. They were also in want of water: as no springs could be found on the Island, they were dependent on the occasional showers of rain. In this Island Duaterra suffered exceedingly from hunger, thirst, and cold.

After the Santa Anna returned to Bounty Island, and had completed her cargo of seal-skins, she proceeded to England, and arrived in the River Thames about the middle of last July. Duaterra now expected to see the King, for the sight of whom he had voluntarily suffered so many dangers, hardships, and toils; but, in this, he was unfortunately disappointed: the captain of the ship kept him nearly the whole time he was in England on board at work, till the vessel was discharged; and, on the 5th of August, sent him on board the Ann, which sailed almost immediately for Portsmouth.

Duaterra was much concerned that he could be allowed to see scarce any thing of London; and, more particularly, that he was compelled to return to his country before he had seen the King. He speaks of this now with much regret; and says, that his countrymen will find great fault with him for coming back without obtaining the object of his voyage. I regret much that I did not meet with him in London, as I should have felt a peculiar pleasure in gratifying his wishes. It is a melancholy consideration that this Young Chief should, through inattention, lose the

only reward he expected for two years' hard toil; as he wrought as a common sailor, without any wages, except a little clothing and provisions. Captain Clarke informed me, that the master of the Santa Anna would not have given him common sailors' slops, if he could have got him on board the Ann without them. Captain Clarke refused to take him without his slops. Surely *the labourer is worthy of his hire!*

As I was so fortunate to find him on board the Ann, I determined immediately to try if I could learn from this Young Chief something of the Language, Religion, and Government of the New Zealanders, with a view to aid the Missionaries, who were going to settle amongst them, and to promote a more easy communication between the New Zealanders and the Colonists of New South Wales. I determined also to instruct Duaterra in the English Language, as much as possible, during the voyage.

Before we sailed from Cowes he was taken very ill, with an inflammation in his lungs. For several days after we sailed, I was apprehensive that he would not recover. This gave me much concern, as his death would entirely defeat the object I had in view. He was very much reduced; and so feeble, as scarcely to be able to get out of his hammock. His spirits were also low, and he appeared much concerned about his country and friends. His appetite was bad, so that he could take but little nourishment. Every necessary medical aid was afforded him: the inflammation in his lungs abated: and, in little more than a week, he recovered sufficient strength to come upon deck. We invited him into our cabin, and administered to his wants; and, by paying him some little attentions, for all of which he was exceedingly grateful, his spirits were raised, and his strength gradually returned. As soon as he was able to converse with me, and I had recovered a little from my sea-sickness, I began to study their Language, Religion, and Government.

Duaterra is a very fine, intelligent young man; possessed of a most amiable temper, and of very considerable natural parts; manifests great anxiety to ac-

quire useful knowledge; has a very quick perception; and communicates his ideas, on any subject which he understands, with ease and clearness. This makes it very pleasant and amusing to converse with him, as well as instructive.

In order that I may with more ease obtain a knowledge of the New Zealand Language, I commit to paper every word that I clearly understand. For this purpose, I converse with him every day, and speak the New Zealand Language on all occasions, when I can. Duaterra, having learned the English alphabet, and the various sounds of the letters, makes great progress in the pronunciation of the English Tongue. We are able now to converse on most subjects, so as to understand each other. This gives me an opportunity of adding some new word to my vocabulary every day, which may hereafter prove useful to those who may visit New Zealand, and also to the New Zealanders who may wish to learn English. I write no word down, till Duaterra has pronounced it several times, and I think I have got the sound correctly: yet, with every attention, my Vocabulary may hereafter be found very imperfect, even as far as it goes, by any intelligent man, who may at some distant period reside in New Zealand. Local advantages and ocular proofs of their customs and manners, will be absolutely necessary for the acquirement of a perfect knowledge of the New Zealand Language. If, however, in this voyage, I can contribute, in the smallest degree, towards the future instruction of the New Zealanders, either by teaching this Young Chief, or by committing their language to paper for the assistance of such Europeans as may visit them, I shall not regret my labour. To form their language into any grammatical order, would require a much longer space of time than four months, which our voyage may not exceed; and also local knowledge.

TRADITIONS.

There are two traditions amongst them, which Duaterra assures me are universally believed in New Zea-

land; one, respecting the Creation of Man; and the other, relative to the Moon. These traditions evidently shew that they have derived some knowledge from Divine Revelation.

With respect to the *Creation of Man*, Duaterra says, that the New Zealanders have been taught, from time immemorial, by their Priests and Fathers, to believe, that Three Gods made the first man. The first is called *Mowheerangaranga:* he is also called *Toopoonah*, or Grandfather. The second is *Mowheemooha:* and the third, *Mowheebōtākee.* Hence, according to the mythology of the New Zealanders, *Mowheerangaranga*, *Mowheemooha*, and *Mowheebōtākee*, these three deities, made the first man. They also believe that the first woman was made of one of the man's ribs: this is a remarkable tradition, and must have had its origin from Divine Revelation; the general term for bone, is Eve. Duaterra asserts, that all the New Zealanders believe, that the first woman was made of an Eve, or Bone, taken from the side of the first Man. I have had many conversations with him on this subject, but never found him to vary in the least in his account of this tradition.

I would observe, with respect to the tradition relative to the *Moon*, that I was one evening, when the moon was shining very bright, talking to him about the creation of the heavenly bodies. The moon, at length, became the topic of our conversation. He told me, that there was a man at New Zealand a long time ago, named *Rona*, who was going for some water, one very dark night, and by accident hurt his foot; and that there were neither moon nor stars to be seen at the time. While *Rona* was in this situation, and so lame as not to be able to return to his house, the Moon came suddenly upon him. *Rona* laid hold of a tree to save himself, but in vain; for the Moon carried both him and the tree away, and there they believe he is to this day.

Whence can we conjecture that they have obtained these two extraordinary traditions, respecting the Creation of Man and Woman, and that of the Man in the

Moon? It is very singular, that the Fable of the Man in the Moon, so generally current among the common people of England, should be in circulation among the New Zealanders as an old tradition.

The following tradition, which Duaterra related, is also a very singular one. The sharks wanted to leave the sea, and to live on shore. The serpent would not allow them; and told them, that, if they attempted to come on shore, men would eat them. The sharks said they would be as safe on shore as the serpent was. The serpent replied, that he had a hole in the ground, where he concealed himself from man; and that men would not eat him, for, if he only put his head out of his hole, they were afraid of him, and ran away: but the shark had no place on the land where he could be safe; and therefore the serpent compelled him to return to the sea, and at the same time told him, that men would take him there with their hooks if he did not take care. It is a very extraordinary circumstance, that the New Zealanders should believe that the serpent, at some former period, actually spoke with man's voice, in preference of other animals and reptiles. Their belief of this may be, at some future period, favourable to the introduction of that Christian Doctrine, the Fall of Man. If they admit that the serpent could speak, it will be no very difficult matter for them to admit the account of Man's Fall, as recorded by Moses.

I have related Duaterra's simple stories. You will form your own ideas upon them. They have amused me in writing them, as I feel a peculiar pleasure in examining the operations of the human mind; particularly in a savage state, of which we know so little.

RELIGION.

DUATERRA informs me, that the number of their gods is six. Three I have already named: the other three are *Teepockho*, *Towackhee*, and *Heckōtōrō*. The New Zealanders suppose that the whole world was under water; and that the god *Mowheemooha* was sent down

from heaven by *Mowheerangaranga*, and created all the land under the sea: when he had made any country (as New Zealand) he fastened hooks to the rocks; when *Mowheebōtākee* descended from above, in a canoe, and hauled up the land that was made, above the level of the sea, when the waters fell and left the land dry. In this manner they imagine all the different countries were created: *Mowheebōtākee* is also the God who creates the Fowls of the Air and the Dogs: he afflicts men with different Diseases, but has no power to kill. *Teepockho* is the God of Anger and of Death: of this god they are much afraid. *Towackhee* is the God of Rain, the Wind, the Sea, Lightning, Thunder, &c. *Heckōtōrō* is the God of Reptiles, and also of Human Tears and Sorrow: they believe that *Heckōtōrō*, a long time past, lost his wife; and that she wandered down to earth, and was not allowed by man to return: *Heckōtōrō* was in great distress about his wife; and left the heavens, and came down to earth to seek her; and, when he had found her, they embarked together in a canoe, and were hauled up to heaven by ropes fastened to the stem and stern of the canoe, where they have since resided. *Ranghee* is the name of the Visible Heavens, and *Trayhinga Attua* for the immediate residence of all the gods: in *Trayhinga Attua* they believe all the gods dwell: at the same time, they have the strongest belief in the omnipresence of the gods—that they see every thing that is done upon earth, by night or day.

Many of their religious superstitions are founded on strong political principles, and are calculated to prevent the commission of those crimes, which affect the general happiness and welfare of society, such as adultery and theft: at the same time, simple fornication does not appear so great an evil, as the Chiefs permit their daughters to visit the ships which occasionally touch there, for the sake of obtaining axes, &c.

Duaterra tells me, that very few married women are guilty of adultery; and that the crime is accounted so great, that the Gods punish those who are guilty of it. In like manner, if a man commit a theft, he will be

found out; and, if the injured person wish that the thief should die for his crime, one of the gods will afflict him with some disease which will occasion his death.

They have implicit confidence in their *Tohunghuis*, or priests. If a man has been robbed, and goes to the priest, he immediately consults *Attua*, (god); who, in answer to his prayers, will shew the shadow (or *atta)* of the thief upon the wall, by which they believe his person can be identified. Hence the belief of certain detection from the omnipresence and omniscience of their gods, who reveal all crimes to the priests, is a great prevention of theft among themselves: yet they will steal axes and iron from Europeans, whatever risk they may run, these articles being held in high estimation in New Zealand.

From all the information which I can gain from Duaterra, I do not think that great crimes are so prevalent among the New Zealanders, as have generally been supposed. They are cannibals, there can be no doubt; but, I believe, they do not eat human flesh from choice, but that they eat some of their enemies after an engagement, as a mental gratification.

The principal periods for the performance of their Religious Ceremonies, are after the potatoe harvest, or on the death of some Chief: on these occasions, Duaterra says, many thousands assemble together, and the ceremonies will continue two or three days, during which no work is done.

What seems to have made the deepest impression on this Young Chief's mind, was the observance of the Sabbath-Day in England: and since we have been on board the ship, he has often told me, with apparent concern, that "New Zealand Man did not know how to make a Sunday;" but, as soon as he returned, he would make one; and requested me to get him some colours at Port Jackson, that he might on a Sunday morning hoist a signal, and let his people know it was Sunday. These I have promised to procure him.

I called over to him the names of all the days in our week, making Sunday the first; and told him, that, if he constituted a Sunday, he must give names to all the seven days, as we had done, that his people might know when Sunday returned. He said he would, but he did not know what names to give them: they had no names in New Zealand; but, when he got there, New Zealand Men would determine the names. A few days after, he told me he had found names for the first five days. I desired him to tell me what he would call them: Sunday he has named *Rattapoo Jheena Attua. Rattapoo*, in their language, is *Rest: Jheena* is, *this day;* and *Attua* is the term for *God;* literally "This day is God's rest." Monday is named *Apopo:* the literal meaning is, "The day after." Tuesday is *Attutida;* or, "The second day after." Wednesday is *Howakee;* or, "The third day after. Thursday is *Howhakeenue;* or, "The fourth day after." He has also named the two remaining days thus;—Friday is *Howhakeenue too;* and Saturday is *Howhakeenuewar too.* After he had named the five days, he was several days before he could determine what he would call the two which remained: he now seems very happy that he has completed the names for all the days of the week. He is persuaded that his countrymen will sanction the institution of the Sabbath. They would have had one before now, he says, but they did not know how to make a Sunday.

The New Zealanders believe that all they enjoy, is from the favour of *Attua:* and that, if they are good, he will be kind to them; but if bad, they will incur his anger. Duaterra told me, if a man was a thief, or in any other way wicked, (according to their idea of wickedness) his potatoes would not grow when planted; he would catch no fish, when he went a fishing; and his wife and children would also be evil.

GOVERNMENT AND MANNERS.

NEW ZEALAND is governed by a number of Chiefs, each of whom appears independent within the limits of his own district. Some of them possess a much

larger extent of country, and a greater number of subjects, than others. Their families intermarry very much one with another. These marriages tend to unite them together, and promote their general peace and welfare.

The following are the names of the principal Chiefs, who are known to our friend Duaterra, and who govern the Northern Parts of New Zealand. These, he tells me, have no wars amongst themselves; but sometimes go to war with more distant Chiefs, who live about six or seven days' journey from their districts.

Moca, *Kaingroha*, *Shinghee*, *Howhowkee*, *Repuro*. These are five brothers, and are uncles to Duaterra, his mother being their sister. Moca is the greatest Chief: he possesses a large extent of country, and has more than 10,000 men at his command: his subjects are principally employed in the cultivation of sweet and common potatoes; and in clearing new lands, making mats for cloathing, building houses, &c. &c. as he lives in the interior.

Tippahee, *Caparoo*, *Tippepiphee*, *Tittueera*. These are four brothers, and three of them uncles to Duaterra; Caparoo being his father.

Warrakee, *Houkee Cappee*. These two are Brother Chiefs: Duaterra married the daughter of Warrakee: her name is *Mike*.

Terra, *Tuphoo*. Are Brother Chiefs. Terra is blind of one eye: his district abounds with fine timber; and is situated on the banks of a fresh water river, which makes it very convenient for him to supply ships with timber, when they touch there.

Ogateeree is another Chief, and brother to Duaterra: he will succeed his uncle Tippahee when he dies. I asked Duaterra why Tiphahee's sons did not succeed their father: he told me, they were too young to know how to govern. Ogateeree will take the name of Tip-

pahee, when he assumes the government: should Ogateeree die, Duaterra will succeed Tippahee. It appears to be the custom, for the person who succeeds to the command of a district, to take the name of his predecessor: he then becomes heir of all his lands and vassals, and of whatever the former Chief was possessed at the time of his death.

There is no middle class of inhabitants. They are all either *Rangateeda* (noble), or *Tungata* (ignoble.) The *Tungata* are employed in all kinds of servile labour; while the *Rangateeda* are considered as gentlemen. A *Rangateeda* never strikes a *Tungata*. A *Tungata* will immediately do any thing which a *Rangateeda* commands him: he never presumes to dictate, or to resist the authority of his Chief. One Chief will have many *Rangateedas* under his command: these are all considered as gentlemen: they superintend the cultivation of the lands, and attend to all the inferior officers of government: they do no labour, but are maintained by the produce of the labour of the *Tungatas*.

The strictest subordination exists; and few capital crimes seem to be committed, or punishments inflicted.

The Chiefs muster all their men at particular times of the year: the Great Muster is made after the Potatoe Harvest. The ground from which the potatoes have been lately dug, is cleared of the stems and weeds, and then levelled. On this ground they all assemble; men, women, and children. The men are all drawn up, like a regiment; and stand in ranks, five, six, or seven deep, according to the will of the Chief. One of the head officers, or *Rangateedas*, begins to muster them; not by calling over their names, but by passing in front of their ranks, and telling their numbers: at the head of every hundred men, he places a *Rangateeda*; and continues, in this manner, to muster the whole, leaving a *Rangateeda* with each hundred men: thus ten *Rangateedas* answer for a thousand men. The women and children are never mustered. This custom is something similar to that of the kings and rulers of the Israelites, mustering the men of the dif-

ferent tribes among them, while they took no account of the women and children.

After the Muster is taken, their Holidays begin. They now spend several days and nights, in feasting, dancing, and performing their religious ceremonies. Many hundreds join in these amusements. The Chiefs do not dance themselves: they only look on, and give directions to their men.

The Chiefs appear, on all occasions, to keep up great state and dignity among their subjects; and to treat them, at the same time, with kindness and humanity.

A finer race of men has seldom, if ever, been found in any country, than the New Zealanders; which is strong evidence that they are well fed, and that their habits and employments are congenial to the health and vigour of the human constitution.

From all the accounts we have had, they possess the strongest affection for one another, in all the relative situations of life. The common mode of salutation between two persons is, to bring their noses into contact with each other; and Duaterra tells me, that, when he left New Zealand to come to England, so many came to see him embark, that his nose was sore, with rubbing against the noses of his friends.

They have no method of calculating time but from the moon: hence they have no idea of fixing the different seasons of the year, as in Civilized Society. I asked Duaterra when they planted their potatoes; wishing to know by what rules they were guided in this operation of agriculture: he answered, when the trees put forth their young buds. He also says, that the potatoes are good to eat in little more than two moons after they are planted; and, in less than four moons, they would be ripe, and might all be dug.

From all that I can learn the natives are very industrious, and are principally employed in simple agriculture. Duaterra flatters himself that he shall be able, on his return to his country, to introduce many new

articles of cultivation. He told me he had got some seed in his box which he was taking care of, with an intention to sow it, when he arrived at home. On opening a little bag, I found it contained about half a pound of black pepper unground. I informed him that this would not grow in New Zealand; his country being too cold: and that it was the production of a warmer climate. He seemed a little disappointed, but I promised to supply him with seeds and grain at Port Jackson, for him to take home with him: this promise highly gratified him.

From the general character of the natives, their habits of industry, and their anxious wish to improve in useful knowledge, I am fully convinced that they would soon become a great nation, if the Arts could be introduced among them, without the ruinous vices and prevalent diseases of Civilized Society. Such a spirit of enquiry and bold enterprize has manifested itself in *Tippahee*, *Ogateeree*, *Duaterra*, and one or two more of their Chiefs, for the improvement of their country, that they will not rest satisfied till the Arts of Civilization are more or less introduced among their people.

When *Tippahee* was at Paramatta, previous to my leaving Port Jackson, about three years ago, I took him to a small rope walk, and had a fishing-line made while he stood by: he wept much when he saw how soon it was spun, and told me "New Zealand was no good."

Duaterra seems to be equally affected with our superior knowledge; and often tells me, New Zealand Man does not know how to make this and the other article. He is much gratified with the idea of the Missionaries who are on board, going with him to New Zealand, as from them he expects that both himself and his countrymen will learn some useful arts. He says, the Missionaries shall not work, but only shew his men and mark out what they are to do. I have no doubt but the New Zealanders will make great progress in learning every thing they have an opportunity of knowing. Duaterra has learned to sole and mend

shoes, and has a few shoemaker's tools in his box, which some person has given him, and on which he places great value.

LANGUAGE.

WITH respect to the grammatical construction of the language of the New Zealanders, I can say but little at present. By daily conversation with Duaterra, and asking him a thousand different questions, I am able to converse with him on any common subject, and can make myself clearly understood.

The language may, I think, be easily acquired, by hearing it spoken and attending to the pronunciation. It abounds with vowels, and is very soft and melodious. The greatest number of their words end with one or two vowels. In those words ending with A, the A is pronounced very broad, as *Ronā*, the name of their man in the moon. Some words ending in A, require H to be placed before the A, as in *Mowhā*, (veins); and sometimes the H must be placed after the A, as in *Toopoonah:* but this must depend entirely on the softness or strength of the aspiration. The words ending with E or EE, in general require H to be put before the vowel, most of them having a soft aspiration; as in *Rangheē*, (the visible heavens). I is pronounced like EI, in the English word, *Heigh;* as *Tihi*, (a thief). When O begins a word, it is pronounced like O in *Omen;* as *Onownee*, (ground): when it ends a word, it is pronounced like O in *Nōvō*, as *Coetedō*, (a daughter), or *Titteedo*, (to look about). When U ends a word, it is pronounced like U in *exude*, as *Enu* (to drink), *Nattu* (to feel). Words ending with OO are pronounced like OO in *too*, as *Whattoo* (hail), *Whytoo* (a star), *Couttoo* (a rock). I have not met with many words in which Y is used; but, where it is, the accent is generally laid upon it very strong, whether in the first or last syllable; as *Wytinnee* (what do I hear), *Wyeene* (a wife), *Hoowhy* (to box). I have found G to be the most difficult letter to articulate: it is used in many of their words; but the nasal sound is

so very soft, that it is hard to sound it correctly, as in *Kaihingha* (a common name for all countries).

By a little practice and strict attention, a stranger might soon pronounce the language, and speak it well. By the time we arrive at Port Jackson, I shall make, I think, tolerable progress in speaking it; though it will be a work of time and labour to reduce their language to any grammatical rules. I am writing a little vocabulary of such words as occur in conversation with Duaterra: these words, by hearing them repeatedly pronounced, and writing them down at the same time, I can speak with tolerable ease.

Their numerals are divided into tens, hundreds, thousands, &c. as in the English Language; and are easily comprehended: as, for example—

Catteekow	10	*Caonarow*	600
Catteekow-cudoa	20	*Cawitarow*	700
Catteekow-catoodoo	30	*Cawararow*	800
Catteekow-cowha	40	*Cahiwoorow*	900
Catteekow-cadeema	50	*Camanno*	1000
Catteekow-cahoonoo	60	*Canua-manno*	2000
Catteekow-caketoo	70	*Catroo-manno*	3000
Catteekow-cawarroo....	80	*Cauri-manno*	4000
Catteekow-cakeewhu ..	90	*Careema-manno*	5000
Catteekow-farow	100	*Caona-manno*	6000
Carmarow	200	*Cawita-manno*	7000
Catroorow	300	*Cawara-manno*	8000
Caurirow	400	*Cahiwoo-manno*	9000
Careemarow.....	500	*Catinee*	10,000

In this manner they calculate.

In comparison, they seem to have no terms for better or worse; but only for good and very good, bad and very bad: as, *Mite*, (good); *Cappi*, (very good); *Keooda*, (bad); *Cakkeeno*, (very bad.)

Their pronouns relative apply to both the masculine and feminine gender: as, *Quiutennee werrie* (his or her house, or any other thing whatever); *Noatenna werrie* (your house); *Nocotenna werrie* (my house).

Many of their verbs and substantives are expressed by the same terms: as, *Tihi*, (a thief); and *Tihi*, (to steal). How they decline their substantives, and conjugate their verbs, I have still to learn.

Matta seems to be in general use; and to have the same signification as *Male*, in Latin. It is attached to a number of their words: as *Moe* (to sleep), *Mattamoe* (to die); *Kiki* (provisions), *Mattakiki* (to be very hungry); *Uhey* (water), *Mattauhey* (to be very thirsty).

I have found some relation between the verb and substantive, in some of their words. The verb *Corero* (to speak), and *Arrero* (the tongue), are evidently derived from the same original. *Keeno* (to hate), and *Cakkeeno* (very bad), have also a similar relation.

Should opportunity offer, I may hereafter obtain a more perfect knowledge of these people, and of their Religion, Government, and Language. I am persuaded the time is at hand for promoting their civilization and general improvement; if a little attention is paid to their wants, and none but good and industrious characters are allowed to go among them.

The New Zealanders hitherto have derived little advantage from commerce and the arts of civilization, and may be said to be in a state of nature; having no written records among them: all they know, therefore, of past events, is from tradition.

I am, &c.

(Signed) SAM. MARSDEN.

LIST

OF

COLLECTIONS, BENEFACTIONS, AND SUBSCRIPTIONS.

CONGREGATIONAL COLLECTIONS.

	£.	s.	d.
ABERNANT and CYNWIL, Carmarthenshire; by Rev. JOHN DAVIES: Two Collections	4	4	0
ASHAMSTED, Berks, Parish Church of; by Rev. JOSEPH MAUDE, M. A. Two Collections 18 10 0			
By Rev. JOHN FLOCKTON, B. A. 7 12 9			
By Rev. J. H. STEWART, M. A. 11 15 1			
	37	17	10
ASTON SANDFORD, Bucks, Parish Church of; by Rev. THO. SCOTT: Seven Collections	168	9	3
BACUP, near Rochdale, Lancashire, Chapel of; by Rev. WILLIAM PORTER . . .	10	1	0
BASILDEN, Berks, Parish Church of; by Rev. WM. MARSH, M. A.	3	3	7
BEGWLDY, by Rev. R. JAMES: Two Collections	3	0	0
BIRMINGHAM, St. Mary's Chapel; by Rev. EDWARD BURN, M. A.	58	1	2
BLACKHEATH Chapel; by Rev. T. T. THOMASON, M. A.	66	0	3
BLEDLOW, Bucks, Parish Church of; by Rev. NATHANIEL GILBERT: Three Collections	22	8	3
Ditto, by Rev. W. STEPHEN, B. A. . . .	4	7	3½
BLEDLOW RIDGE Chapel; by Rev. NATHANIEL GILBERT	3	2	1½
BOURN, near Caxton, Parish Church of; by Rev. J. H. MABERLEY	5	6	10
BRECKVA, near Carmarthen, Parish Church of; by Rev. JOHN GRIFFITHS	3	18	10

	£.	s.	d.
Bristol, St. George's Church; by Rev. R. Hart, M. A.	6	19	0
Bristol, St. James's Church; by Rev. Claudius Buchanan, D. D. . . .	110	8	0
Cadoxton, &c. near Cardiff, Parish Churches of; by Rev. Hezekiah Jones: Three Collections	12	12	0
Caldwell, near Melton Mowbray; by Rev. Dr. Ford	12	1	0
Callington, Cornwall; by Rev. James Coffin	8	10	6
Cambridge, Church of the Holy Trinity: Two Collections: by Rev. Charles Simeon, M. A. 112 2 6			
Do. Do.; by Rev. H. Martyn, B. D. 51 0 9			
Do. by Rev. T. Thomason, M. A. 35 0 0			
	198	3	3
Carlisle, St. Cuthbert's Church; by Rev. J. Fawcett, M. A. . 22 4 0			
Do. Do.; by Rev. T. T. Thomason, M. A. 37 12 0			
	59	16	0
Castelcomer, Ireland, by Rev. Henry Irwin, B. A.	7	0	0
Chapel-le-Frith, by Rev. Mr. Olerenshaw, of Mellor, Derbyshire . . .	7	0	0
Clapham, Parish Church of; by Rev. Basil Woodd, M. A.	80	13	0
Colchester, St. Peter's Church, for Rev. Robert Storry, Vicar, M. A. by Rev. Basil Woodd, M. A. of Bentinck Chapel	667	3	0
N. B. The sum of six hundred pounds was put into the plates by a Distinguished Family then resident in the neighbourhood of Colchester.			
Creaton, Northamptonsh. Parish Church of; by the Rev. Thomas Jones . . .	10	0	0
Darlaston, Staffordshire, Parish Church of; by the Rev. J. Waltham, M. A. Rector: Five Collections	62	5	9
Debenham, Parish Church of; by Rev. William Hurn, B. A. Vicar . . .	10	2	1½

	£.	s.	d.
DEWSBURY, Yorkshire; by Rev. MATTHEW POWLEY, and Rev. JOHN BUCKWORTH	40	15	2
DINGESTOW and TREGARE, near Monmouth, Parish Churches of; by Rev. ISAAC MORGAN	2	0	0
DRAYTON BEAUCHAMP, Herts. Parish Church of; by Rev. BASIL WOODD, M. A. Rector	16	1	5¼
EXMOUTH, Chapel of; by late REV. JOHN RYMER, M. A. Two Collections . .	21	1	0
FAGAN'S, ST. near Cardiff; by Rev. DANIEL JONES	2	0	0
FIDDOWN, Ireland, Parish Church of; by Rev. ROBERT SHAW, B. A.	4	0	0
HARWELL, Berks, Parish Church of; by Rev. G. KNIGHT, M. A. Two Collections	15	7	7½
HATHERLEIGH, Devon, Parish Church of; by Rev. C. GLASCOTT	10	2	6
HEPTONSTALL, near Halifax, Chapel of; by Rev. JOSEPH CHARNOCK	26	13	0
HOLMFIRTH, near Huddersfield, by Rev. THOMAS BALMFORTH	5	0	11½
HUDDERSFIELD, Parish Church of; by Rev. JOHN KNIGHT, M. A. of Halifax .	20	0	0
HULCOT, Bucks, Parish Church of; by Rev. JOHN SHEPHERD, M. A. . . 4 0 0			
Ditto Ditto, by the Rev. JOHN BISHOP 4 11 6			
Ditto Ditto, by Ditto . . . 5 0 0			
	13	11	6
HULL, St. John's Church; by Rev. THOMAS DIKES, M. A.	98	14	3
IPSWICH, St. Peter's Church; by Rev. EDWARD GRIFFIN	12	14	6
Ditto, Second Collection; by Rev. PHILIP GURDON, M. A. of Assington, Suffolk	17	1	6
KILMAGENNY, Parish Church of; by Rev. HANS HAMILTON, in 1805 and 1806 .	3	2	6
LANTVIHANGEL, Wales; by Rev. JOHN WILLIAMS	2	0	7
LEICESTER, Parish Church of St. Mary's; by Rev. T. ROBINSON, M. A. Vicar .	78	2	0

	£.	s.	d.
LEWES, Sussex, Parish Church of the Cliff; by late Rev. THO. A. DALE, M. A	16	0	0
LINKINHORNE, Cornwall; by Rev. JAMES COFFIN	7	13	6
LITTLE SHELFORD, near Cambridge, Parish Church of; by Rev. T. T. THOMASON, M. A.	22	12	6
LLANBADANE; by Rev. TIMOTHY EVANS	5	5	0
LLANDOWROR, near St. Clears; by Rev. THOMAS EVANS	2	0	0
LONDON, Parish Church of St. Andrew by the Wardrobe and St. Anne Blackfriars, before the Society, on the Fourth Anniversary; by Rev. THOMAS T. BIDDULPH, M. A. 226	6	0	
Ditto, Fifth Anniversary; by Rev. JOHN VENN, M. A. . 205	0	0	$\frac{1}{2}$
Ditto, Sixth Anniversary; by Rev. EDWARD BURN, M. A. 236	0	1	
Ditto, Seventh Anniversary; by Rev. BASIL WOODD, M. A. 256	9	4	
Ditto, Eighth Anniversary; by Rev. T. ROBINSON, M. A. 324	1	3	$\frac{1}{2}$
Ditto, Ninth Anniversary; by Rev. LEGH RICHMOND, M. A. 331	1	0	$\frac{1}{4}$
Ditto, Tenth Anniversary by Rev. CLAUDIUS BUCHANAN, D. D. 382	19	2	$\frac{1}{4}$
Bentinck Chapel, St. Mary-le-bone; by Rev. BASIL WOODD, M. A. Minister: Six * Collections 661	13	7	
N. B. The Five Collections, including Donations and Subscriptions, amounted to £.1,233. 9s. 7d.			
Parish Church of St. Mary Magdalen, Bermondsey; by Rev. WILLIAM MANN, M. A. Lecturer 23	11	2	$\frac{1}{2}$
	2647	1	9

* For Two *Collections*, pp. 231, 232, of this volume, read THREE: and for THREE *Collections*, p. 368, read FOUR.

	£.	s.	d.
LONG SUTTON, Lincolnshire, Parish Church of; by Rev. CHARLES JERRAM, M. A. .	31	4	0
LOUDWATER, near High Wycombe, Chapel of; by Rev. WM. PRYCE: Five Collections	158	1	2
LYNN REGIS, Parish Church of St. Margaret, with the Chapel of St. Nicholas; by Rev. EDWARD EDWARDS, M. A.; and Rev. ROBERT HANKINSON, M. A. . .	42	4	3
MACCLESFIELD, by Rev. MELVILLE HORNE: Three Collections	50	10	0
MACHIN, near Newport, Monmouthshire, Parish Church of; by Rev. EDWARD EDWARDS	1	9	6
MANACHLOGDDU; by Rev. Mr. WILLIAMS	5	5	0
MANCHESTER, at St. James's Church; by Rev. Dr. BAYLEY	40	0	0
MATLOCK, Parish Church of; by Rev. PHILIP GELL, M. A.	18	17	9
Ditto, Children of the Sunday Schools; by Ditto: Christmas-Day, 1808 . . .	4	11	5
MELLOR, Derbyshire, Chapel of; by Rev. Mr. OLENRENSHAW: Two Collections	15	0	0
MELLOR, Derbyshire; by Rev. Mr. OLERENSHAW, being a Collection on the 25th October, 1809, by way of celebrating the Day on which His Majesty entered the 50th Year of his Reign. . .	10	0	0
MILBORNE-PORT, Somersetshire; by Rev. WILLIAM OWEN: Seven Collections .	52	14	2
MONK'S RISBOROUGH, Bucks, Parish Church of; by Rev. JOHN MOUNTFORT, M. A.			
Easter-Mondays, 1807 . .	14	10	11¾
Easter-Mondays, 1808 . .	15	6	6¼
Easter-Mondays, 1809 . .	14	8	0
Easter-Mondays, 1810 . .	16	7	9¾
	60	13	3¾
NETTLEBED and BISSHILL, Oxfordshire; by Rev. J. H. STEWART, M. A. . .	3	13	7
NICHOL FOREST, near Carlisle, Parish Church of; by Rev. Mr. JACKSON: Two Collections	10	15	0

	£.	s.	d.
NORTH FERRIBY, near Hull, Parish Church of; by Rev. THOMAS SCOTT, Rector of Aston Sandford, Bucks	16	7	6
OLNEY, Bucks; by Rev. CHRISTOPHER STEPHENSON, M. A. Vicar: Five Collections 58 0 3			
Do. by Rev. G. B. MITCHELL 16 13 6			
Do. by Rev. LEGH RICHMOND 12 3 0			
	86	16	9
READING, St. Lawrence's Church; by Rev. WM. MARSH, M. A.	23	11	1
RIBBESFORD, near Bewdley, Worcestershire; by Rev. JOHN CAWOOD, M. A. .	10	10	0
ROWLEY REGIS, near Birmingham . . .	8	0	0
SCALEBY, near Carlisle, Parish Church of; by Rev. J. FAWCETT, M. A. 5 5 0			
Ditto, 2d Collection, by Rev. Mr. JACKSON 9 1 0			
Ditto, 3d Collection, by Rev. T. T. THOMASON, M. A. . . 5 17 6			
	20	3	6
SHELFORD, Cambridgeshire, Parish Church of; by Rev. J. H. MABERLEY. . . .	3	12	2
SHREWSBURY, St. Alkmond's Church; by Rev. HENRY CAMPBELL	33	8	2
SLAITHWAIT, near Huddersfield, Yorkshire, Parish Church of; by Rev. Mr. WILSON	10	0	0
SLEAFORD, Lincolnshire; by Rev. J. CLARKE	9	4	0
SOUTH PETHERTON, Somersetshire, Parish Church of; by Rev. J. W. MIDDLETON, M. A.	17	0	0
SWALLOWFIELD, Berks; by Rev. Mr. SMITH	12	0	0
TALSARN, near Lampeter, Cardiganshire; by Rev. JOHN HUGHES: Two Collections	32	19	0
THORNTON CHAPEL, near Bradford, Yorkshire	4	0	0
TURVEY, Bedfordshire, Parish Church of; by Rev. LEGH RICHMOND, M. A. Rector: Two Collections	24	3	0

	£.	s.	d.
ULSTRAD and LANDEVODUG, Glamorganshire, by Rev. JOHN JONES	1	1	0
WALTERSTONE, by Rev. JOHN ROGERS .	1	16	0
WESTBURY, Wilts, Parish Church; by Rev. Mr. BEASLEY	5	0	0
WEST COKER, near Yeovil, Parish Church; by Rev. J. W. MIDDLETON, M. A. . . .	15	15	0
WESTON UNDERWOOD, by Rev. Messrs. BEAN, STEPHENSON, and MITCHELL: Four Collections	25	10	4
WINKFIELD, near Bradford, Wilts, Parish Church; by Rev. E. SPENCER, M. A. Rector	13	13	6
WOLVEY, near Hinkley, Leicestershire; by Rev. W. M. HOLLEFEAR, B. A. . . .	7	2	1
WORTON, Oxfordshire, Parish Church of; by Rev. DANIEL WILSON, M. A. . .	15	2	10
WRESTLINGWORTH; by Rev. WILLIAM CURTIS, B. A.: Two Collections . .	14	6	1
YORK, Parish Church of St. Saviour's; by Rev. JOHN GRAHAM, M. A.	23	14	6

SUBSCRIBERS AND BENEFACTORS.

*Those marked thus *, are Donations.*

N. B. *All Donations under Five Pounds entered in the former Reports, are omitted in this.*

The Committee beg leave to suggest to Country Subscribers, the conveniency of appointing some friend in town to pay their Subscriptions regularly when annually called for by the Collector.

A.

	£.	s.	d.
A. B.	1	1	0
Abdy, Rev. W. J. M. A. *Charles-str. Horsley-down*	1	1	0
Abington, William, Esq. *Lisson Green*	1	1	0
Adam, J. W. Esq. *New Grove House, Mile End*	1	1	0
Adams, John, Esq. *Leicester*	1	1	0
Adderley, C. C. Esq. *St. John's Coll. Oxford*	1	1	0
Ainsworth and Bentley, Messrs. *Bolton*	1	1	0
Akers, Mr. R. R. *Hindolveston, Fakenham*	1	1	0
Alderson, Rev. Jos. M. A. Rector of *Heavingham*	2	2	0
Allan, Thomas, Esq. *Frederick's Place*	1	1	0
Allen, Rev. S. Vicar of *Lynn Regis, Norfolk*	1	1	0
Alsager, Mr. C. *Walworth*	2	2	0
Anderton, Mr. *Bond street*	1	1	0
Angas, Mr. John, *Newcastle*	1	1	0
Angas, Miss, *Bridport*	1	1	0
*Anonymous	21	0	0
Anonymous, by Lord Gambier	1	1	0
*Anonymous, *per* Rev. Dr. Smith	2	10	0
Anonymous	1	0	0
Archer, Mr. *Oxford*	0	10	6
Armstrong, Rev. Rob. Vicar of *Great Missenden*	1	1	0
*A. T.	50	0	0
*Atkinson, Thomas, Esq. *Huddersfield*	21	0	0
Ditto, annually	2	2	0
Atkinson, Law, Esq. *ditto*	2	2	0
Auberton, Rev. P.	1	1	0
Austin, Rev. Dr. Rob. *Middleton, Diocese of Cloyne*	1	1	0

B.

	£.	s.	d.
Barham, Right Hon. Lord, *Barham Court*, GOVERNOR	5	5	0
B.	2	2	0
B. E.	1	1	0
Babbs, Rev. Mich. *Lyme Regis, Dorset*	3	3	0
Babington, T. Esq. M. P. *Rothley Temple, Leicestershire*, GOVERNOR	5	5	0
Bacon, Miss, *Clapham*	1	1	0
Bacon, John, Esq. *Paddington*	1	1	0
Bailey, Miss, *Upper Homerton*	1	1	0
*Bainbridge, Thomas, Esq. *Guildford-street*	21	0	0
Ditto, annually	2	2	0
Baker, Mr. Thomas, *Shrewsbury*	0	10	6
Baker, Rev. Dr. Richard, *Cawston, Norwich*	2	2	0
Baker, Mrs. E. *Friendsbury Hill*, near *Rochester*	1	1	0
Ballance, Mr. Thomas, *Hackney*	1	1	0
Balmforth, Rev. Thomas, *Holmfirth, Yorksh.*	0	10	6
Banks, Mrs. *Duoderton-street*	2	0	0
Barker, Rev. W. M. A. *Silverton*, near *Exeter*	2	2	0
Barker, Mr. Jos. *Lawrence-lane*	2	2	0
Barry, Richard, Esq. *Portman-place*	1	1	0
Barry, Mrs. *ditto*	1	1	0
Bartlett, Mr. W. C. *Bristol*	1	1	0
Bartrop, Mr. *York Buildings, New Road*	1	1	0
Barwick, Mr. Thomas, *Rawden*, near *Leeds*	1	1	0
*Bates, Benjamin, Esq. *Brunswick-square*	21	0	0
*Bates, Ely, Esq. *Blackheath*	10	0	0
Ditto, annually	2	2	0
Bates, Rev. G. F. M. A. *Hatton Garden*	1	1	0
Bather, Rev. Edward, M. A. *Shrewsbury*	1	1	0
Batley, William, Esq. *Blackheath*	1	1	0
Beadle, Mr. *Maida Hill*	1	1	0
Beasley, Mr. *Kimbolton, Hants*	1	1	0
Beecroft, Mrs. *Kirkstall Forge*, near *Leeds*	0	10	6
Beedle, Mr. *East-street*	1	1	0
Bennett, Mrs. Elizabeth, *Islington*	1	1	0
Bennett, Mrs. 48, *Lower Gower-street*	1	1	0
Bentley, Mrs. *Lisson-green*	1	1	0
Bentley, Miss, *Great Ormond-street*	2	2	0
Bergue, Miss, *Ireland*	1	1	0
Best, George N. Esq. *Essex-street*	1	1	0

	£.	s.	d.
Bevan, Geo. Esq. *Trinity Col. Cambridge*	2	2	0
Bewicke, Mrs. *Bloomsbury-square*	2	2	0
Beynon, Rev. Edmund Turner, M. A. *Carshalton*	2	2	0
Bickerstith, Mr. Edw. *Hatton-co. Threadn.-st.*	1	1	0
Biddulph, Mrs. Sen. *Bristol*	1	1	0
Biddulph, Rev. T. T. M. A. Min. of St. James's, *Bristol*	1	1	0
Billing, Mrs. Jun. *John-street, Edgeware Road*	1	1	0
Billingsley, Edw. Esq. *Lisson-grove*	1	1	0
Binks, Mr. Simon, *Durham*	1	1	0
Birch, Charles, Esq. *Hearn-hill, Surrey*	2	2	0
Bird, Mr. *Stoke Newington*	1	1	0
Bishop, Rev. J. Rector of *Hulcot, Bucks*	1	1	0
Bishop, Mrs. *Hensbridge, Somersetshire*	1	0	0
Black, Mr. Alexander, *Islington*	1	1	0
*Blackborn, Mr. W. *Little Coggleshall, Essex*	10	10	0
Ditto, annually	1	1	0
Blackmore, Mr. *Sampford Peverell*	0	10	6
Blair, William, Esq. *Great Russell-street*	1	1	0
Blasson, Mr. Robert, *Hatton Garden*	1	1	0
Blunt, Mr. William, *Red-cross-street, Borough*	1	1	0
Boase, Henry, Esq. *Sloane-street*	5	5	0
*Bond, Mr. *Pentonville*	1	1	0
Bonville, Mr. Thomas, *Bristol*	2	2	0
*Bookseller, at Bristol, for the Rev. Dr. Buchanan's "Star in the East"	10	0	0
Booth, Mr. John, *Devonshire-str. Queen's-sq.*	1	1	0
Booth, Miss, *Bridlington, Yorkshire*	1	1	0
Bosworth, Mr. Daniel. *Holdenby, Northampt.*	1	1	0
Bosworth, Mrs. *Highgate House, Northamptsh.*	1	1	0
Bourdillon, Rev. T. M. A. Vicar of *Fenny Stanton*	2	2	0
Bowes, Mrs. *Carlisle*	1	1	0
Bowles, Charles, Esq. *Weymouth*	3	3	0
Bowles, Mr. Francis, *Bristol*	1	1	0
Bowles, Miss, *ditto*	1	1	1
Boyce, Mrs. *York-street, Covent Garden*	1	1	0
Boyle, Mrs. M. *Friday-street*	1	1	0
*Bradney, Joseph, Esq. *Clapham*	5	5	0
Brandon, Samuel, Esq. *Newington, Surrey*	2	2	0
Brassy, Mrs. *Chester*	1	1	0
Bratt, Mr. *Bristol*	1	1	0
Brindley, Rev. Henry, *Lacock, Wilts*	1	1	0
Brook, Mrs. *Highgate*	1	1	0
———, Friend, by her	1	0	0

	£.	s.	d.
Brooks, Mrs. *Camberwell Green*	1	1	0
Brooks, Mr. *Millman-street*	1	1	0
Brougham, James, Esq. *Finsbury Place*	2	2	0
Broughton, Mr. Nicholas, *Snowhill*	1	1	0
Brown, Rev. D. M. A. *Calcutta*	1	1	0
Brown, Mr. John, Aq. *Pall Mall*	1	1	0
Brown, Mrs. *Pall Mall*	1	1	0
Brown, Mrs. Cath. *Raven Row, Spitalfields*	1	1	0
Brown, Mr. Tho. *Muscovy-court, Tower-hill*	2	2	0
Brown, Mrs. Eliz. *York*	1	1	0
Brown, Mr. George, *York*	1	1	0
Brown, Miss, *Clapham*	1	1	0
Browne, Messrs. T. and J. *Carlisle*	0	10	6
Brownlow, Mr. William, *Fleet-street*	1	1	0
Buckle, Rev. William, M. A. Vicar of *Pyrton*	1	1	0
Buckworth, Rev. John, M. A. *Dewsbury, York*	1	1	0
Budd, Mrs. *Battersea Rise*	2	2	0
Budd, Rev. Henry, M. A. *Bridewell Hospital*	1	1	0
Budd, Rev. Richard, M. A. *Battersea Rise*	1	1	0
Bull, Rev. John, B. A. *Colchester*	1	1	0
Bull, Rev. John, *Bristol*	1	1	0
Bull, Rev. John, M. A. Rector of *Pentlow, Essex*	1	1	0
Bull, Rev. Thomas, *Eldon, Suffolk*	1	1	0
Bumpstead, Mr. John, *Bishopsgate-street*	1	1	0
Burgess, Edw. Esq. *Salisbury Place, New Road*	1	1	0
Burgess, Bryant, Rev. *ditto*	1	1	0
Burnett, Mrs. Anna, *Elland, Yorkshire*	1	1	0
Burnett, Miss, *ditto*	2	2	0
Burnett, Rev. John, B. A. *Nottingham*	2	2	0
Burroughs, Mr. *Portman Place*	1	1	0
Bushby, Thomas, Esq. *Arundel, Sussex*	1	1	0
Butcher, Mr. Robert, *Spa Fields*	1	1	0
Butcher, Mrs. *Hascomb*	1	0	0
Butler, Mr. Thomas, *Kirkstall Forge*, near *Leeds*	1	1	0
Butler, Mrs. *ditto*	0	10	6
Butler, John, Esq. *Tavistock-square*	1	1	0
Butlin, Mr. Wm. *Spratton, Northamptonshire*	1	1	0
Butterworth, Mr. Joseph, *Fleet-street*	1	1	0
*Buxton, Rev. J. Rector of *Carleton Rode, Norfolk*	15	0	0

C.

Cade, Mrs. by Rev. Basil Woodd	1	1	0
Caddick, Mr. *Tewksbury*	1	1	0

	£.	s.	d.
Campbell, Rev. H. *Shrewsbury*	1	1	0
Cammeyor, Mr. Charles	2	2	0
Cannon, Mr. George, *Cheapside*	1	1	0
*Capper, R. Esq. F.R.S. F.A.S. *Lincoln's-inn*	30	0	0
Capps, Mr. *King-street, Grosvenor-square*	1	1	0
*Carbery, Right Hon. Lady	50	0	0
Cardale, W. Esq. *Bedford-row*	2	2	0
*————, Lady, of *Bristol Hot Wells*, by him	5	0	0
Cardale, Mr. John, *Stourbridge*	1	1	0
Carden, John, Esq. *Worcester*	1	1	0
Carr, Mr. S. P. *Colchester*	1	1	0
Carr, Rev. J. A. M. A. Rector of *Hadstock, Essex*	1	1	0
Carr, Rev. E. B. A. Rector of *Kilmacow, Kilkenny*	1	1	0
Casswell, Mr. John, *Osbournby, Lincolnshire*	1	1	0
Casterton Hall, Westmoreland, Family at	4	3	0
Cater, Mr. Samuel, *St. Paul's Church-yard*	1	1	0
Cater, Mrs. *ditto*	1	1	0
Catlett, Mr. James, *Nottingham*	1	1	0
Caulfield, Rev. Hans, B.A. Prebend of *Kilmanagh*	1	1	0
Caulfield, Rev. Charles, *Killymaw*	1	1	0
Chambers, Rev. C. C. B. A. Stud. Ch. Ch. *Oxf.*	0	10	6
Chambers, Mrs. *Stratford Place*	2	0	0
Channing, Miss, *Staines*	1	1	0
*Charity School	0	9	3
Charles, Rev. T. B. A. *Bala, Merionethshire*	0	10	6
*Chatterton, T. Esq. *Waplington*, near *York*	100	0	0
Cheatham, Mr. Jos. *Eagle-court, St. John's-lane*	1	1	0
Child, Mrs. *Durham Place, Lambeth*	1	1	0
Chippendale, John, Esq. *Bunhill-row*	1	1	0
Clare, Mr. William, *Clerkenwell-close*	1	1	0
Clark, Richard, Esq. Chamberlain of *London*	1	1	0
Clark, Rev. G. M. A. *Royal Military Asylum*	2	2	0
Clark, Mr. William, *Borough*	2	2	0
Clark, Rev. Henry, *Leicester*	1	1	0
Clarke, Mr. John, *Castle-street, Holborn*	1	1	0
*Clarke, T. Esq. *Swakely House, Uxb.* 2 Don^{s}.	30	0	0
Clarkson, Mrs. *Cumberland*	1	1	0
Clarskson, Mrs. by Rev. Basil Woodd	0	10	6
Close, Mr. Edmund, *New Road, Paddington*	1	1	0
Coade, Samuel, Esq. late of *Lyne Regis, Dorset*, deceased, a Legacy	19	19	0
Coade, Mrs. by Rev. Basil Woodd	1	1	0
Coates, Mr. *Tilney*, near *Lynn*	1	1	0
*Codd, Richard, Esq. *Louth:* Six Donations	6	0	0

	£.	s.	d.
Collet, Rev. Robert, M. A.	1	1	0
Collins, Mrs. *Scaleby Castle, Cumberland*	1	1	0
Colston, Mrs. Susanna	1	1	0
Collyer, Rev. W. B. D. D. *Blackheath-hill*	1	1	0
Compigny, James, Esq. *Guildford-street*	1	0	0
Condell, Mr. William, *New Bond-street*	1	1	0
Cook, Mr. John, *Broughton, Lancashire*	1	1	0
Cook, Mrs. *Bristol*	1	1	0
Cookson, Mrs. *Brompton*	2	2	0
Cooper, Rev. E. M. A. Rec. of *Hamstall Ridware*	1	1	0
Cooper, Mr. Edmund, *East Dereham*	1	1	0
Cottam, Rev. Robert, B. A. *Bromsgrove*	1	1	0
Cottrill, Mrs. *Stoughton, Worcestershire*	1	1	0
Coulthurst, Rev. H. W. D. D. Vicar of *Halifax*	1	1	0
Coward, Mr. John, *Islington*	1	1	0
Cox, Mr. John, *Bream's Build. Chancery-lane*	1	1	0
Cox, Rev. Mr. *Broughton Ashley, Leicestersh.*	1	0	0
Coxon, Mr. W. *Gainsford-street, Horsleydown*	1	1	0
Crabtree, Mr. Joshua, *Aldermanbury*	1	1	0
Crisp, Mr. James, *Harleston, Norfolk*	1	1	0
Crosse, Mr. *Hull*	1	1	0
Crosby, Mr. *York*	1	1	0
Crouch, Rev. Isaac, M. A. *Oxford*	1	1	0
Crowther, Rev. S. M. A. Vicar of *Christ Church*	1	1	0
*————, Friend, by him	5	0	0
Crowther, Rev. John, *Hayfield, Derbyshire*	1	1	0
Cunningham, John, Esq. *Chelsea*	2	2	0
Cunningham, Rev. J. W. M. A. *Clapham*	1	1	0
Cunningham, Francis, Esq. *Clapham*	1	1	0
Curling, Jesse, Esq. jun. *Bermondsey*	1	1	0
Curtis, Rev. W. B. A. *Wrestlingworth, Beds.*	2	2	0

D.

*Daling, Richard, Esq. *New Grove, Bromley*	10	0	0
Dashwood, Rev. John, M. A. *Daunton*, near *Salisb.*	1	1	0
Davenport, Mr. S. *Lime-street*	1	1	0
Davids and Taylor, Messrs. *Crayford, Kent*	5	0	0
Davies, Rev. John, M. A. *Claworth*, near *Bawtry*	2	2	0
Davies, Rev. E. Rector of *Coychurch*	1	1	0
Davies, Rev. John, Vicar of *Llanidloes*	1	1	0
Davies, Rev. Joshua, *Goytre Lodge*	0	10	6
*Davies, Mr. James, *Gracechurch-street*	5	5	0
Ditto, annually	2	2	0
Davis, Mrs. *Chelsea*	1	1	0

	£.	s.	d.
Davis, Rev. David, *Llanvirnach, Carmarth.*	1	1	0
Daw, William, Esq. M. D. *Charmouth, Dorset*	2	2	0
Daw, Mrs. *Charmouth, Dorset*	2	2	0
Dawes, William, Esq. *Sierra Leone*	1	1	0
Day, Rev. William, M. A. *Bristol*	0	10	6
D. A.	0	10	6
Dealtry, Rev. Professor, *East India College*	1	1	0
Denton, Mr. S. *Oxford*	0	10	6
Dikes, Rev. Thomas, LL.B. *Hull*	1	1	0
Dixon, William, Esq. *High-street, Borough*	2	2	0
Dixon, Mr. Joshua, *Leeds*	1	1	0
Dobbs, Mr. Henry, *Bridge-street, Blackfriars*	1	1	0
Dobson, Mr. Thomas, *Dean-street, Soho*	1	1	0
Dod, J. C. Esq. *Mortimer, Berks*	1	1	0
Dodsworth, J. Esq. *York*	1	1	0
Douglass, Miss, *Bristol*	1	1	0
Downing, Miss, *Ovington, Essex*	1	1	0
Downing, Rev. S. *Moneybeg, County of Carlow*	0	10	6
Draper, Rev. Henry, D. D. *Camberwell*	1	1	0
Ducroz, Miss, *Brook-street, Holborn*	1	1	0
Ducroz, Mr. A. *ditto*	1	1	0
Dunderdale, Mr. Henry, *Leeds*	3	3	0
*Dutton, Miss H. F. *Twickenham*	5	0	0
Dyson, Miss	1	0	0

E.

Earle, Joseph, Esq. *Watling-street*	1	1	0
E. B. 2 Donations	1	1	0
*Edwardes, Mrs. *Quarry Place, Shrewsbury*	1	1	0
Edwards, Rev. E. M. A. Lecturer of *Lynn Regis*	3	3	0
Edwards, T. H. Esq. *Madeira*	3	3	0
Elliott, Charles, Esq. *Clapham*	2	2	0
Ellis, Rev. Dr.	1	1	0
*Elmsall, Edward, Esq. *Thornhill*	21	0	0
Elmsall, Mrs. *ditto*	10	0	0
*Elsley, Greg. Esq. *Patrick Brompton, Yorks.*	15	15	0
Ditto, annually	3	3	0
*Elsley, Mrs. B. *ditto*	10	10	0
Emra, Rev. J. *Bristol*	1	1	0
*Etherington, Sir Henry, Bart. *Hull*	10	10	0
Evans, Mr. *St. James's-street*	1	1	0
Evans, Mr. David, *Wyche-street*	1	1	0
*Evans, George Freke, Esq.	10	0	0
Eyre, Mr. George, *Hayfield, Derbyshire*	0	10	6

F.

	£.	s.	d.
*Ferrers, Right Hon. Earl, *Norfolk-street*	21	0	0
Faber, Rev. G.S. M.A.R. of *Redmershall, Durham*	1	1	0
Faden, W. Esq. *Charing-cross*	2	2	0
Fancourt, Rev. W. Vicar of *Bletsoe*, near *Bedford*	1	1	0
Fancourt, Rev. W. L. M. A. *Southwark*	1	1	0
Fancourt, Rev. Thomas, B. A. *Charles's-square*	1	1	0
Farish, Rev. William, M. A. *Cambridge*	2	2	0
Farish, Miss, *Carlisle*	0	10	6
Farrer, Mrs. *Gloucester Place*	1	1	0
Faulkner, Mrs. *Coppice-row*	0	10	6
Faulkner, Mr. W. E. C. C. C. *Cambridge*	0	10	6
Fawcett, Rev. John, M. A. *Carlisle*	1	1	0
*————————, Donations, by him	8	5	0
Fawcett, Mr. *Scaleby Castle, Cumberland*	1	1	0
Fawcett, Miss, *Carlisle*	0	10	6
Fawcett, Mr. Joseph, *Knostrop*, near *Leeds*	2	2	0
*Fearon, Rev. Dr. *Beechworth, Surrey*	21	0	0
Field, Mr. *Evesham, Worcestershire*	1	1	0
Field, Mr. Benjamin, *Bristol*	1	1	0
*Fitzgerald, Rt. Hon. Lady Mary, *Charles-st.*	5	0	0
Ditto, annually	3	3	0
Flavel, John, Esq. *Pulley*, near *Shrewsbury*	1	1	0
*Flemyng, Captain, *Shrewsbury*	10	10	0
Ditto, annually	5	5	0
Fletcher, Rev. Henry, *Twickenham*	2	2	0
Fletcher, Tho. Esq. *Darlaston, Staffordshire*	2	2	0
Flint, Mr. John, *St. Mary's School, Leicester*	0	10	6
Forbes, James, Esq. F.R.S. F.A.S. *Stanmore*	1	1	0
Forbes, Mr. Charles	1	1	0
Ford, Mr. William, *Shrewsbury*	1	1	0
Forest, Rev. William	2	2	0
Forrester, Mr. *Bread-street*	1	1	0
Forster, Mr. James, *Berwick upon Tweed*	3	3	0
Foster, Rev. Henry, M. A. *Wilderness-row*	2	2	0
*————————, T. H. by him	5	0	0
Foster, Rev. J. M.A. Vic. of *West Thurrock, Essex*	2	2	0
Fowler, Rev. John, B. A. *Peterborough*	1	1	0
Fox, Joseph, Esq. *Argyle-street*	1	1	0
Fox, Mr. Wm. *Cold Ashby, Northamptonshire*	1	1	0
Foyster, Rev. J. G. B. A. *Orpington, Kent*	1	1	0
France, Mr. Richard, *Shrewsbury*	1	1	0
Francis, Mr. Wm. *Hanover-st. Hanover-square*	1	1	0

	£.	s.	d.
Freeman, Mrs. *Stoke Newington*	1	1	0
Freeman, Mr. *Seaton*, near *Uppingham*	1	1	0
Friend, Mr. *Cumberland-street, New Road*	1	1	0
Friend at *Bridport*	1	1	0
Friend at *Redditch*	1	1	0
*Friend	21	0	0
*Friend	5	0	0
*Friend, *Shrewsbury*	20	0	0
*Friends in *Kilkenny*, by Rev. Peter Roe	5	0	0
Fripp, Miss, *Bristol*	1	1	0
Fripp, Miss S. *ditto*	1	1	0
Fripp, Miss F. *ditto*	1	1	0
Fripp, Mr. James, *ditto*	1	1	0
Frost, Mr. J. *Hull*	1	1	0
Fry, Rev. Thomas, M. A. *Lock Hospital*	1	1	0
Fry, Miss, *Grove, Tunbridge Wells*	1	1	0
Fulford, Mr. William, *Lad-lane*	1	1	0

G.

*Gambier, Right Hon. Admiral Lord, *Iver*, GOVERNOR	21	0	0
Ditto, 2d Donation	25	0	0
Ditto, annually	5	5	0
*———, Lady N. by him	10	0	0
G. H.	2	0	0
Gammage, Miss, *Bristol*	1	1	0
G. Mrs. *Oxford*	1	1	0
Gell, Rev. Philip, B. A. *Matlock, Derbyshire*	2	2	0
Gell, Mr. Robert, *Nottingham*	1	1	0
Gilbee, Rev. Earle, D.D. Rec. of *Barby, Northamp.*	1	1	0
Gillespie, Mr. John, *Brixton-place, Stockwell*	1	1	0
Gilpin, Mr. *Marlow, Bucks*	1	1	0
Gilpin, Rev. Joshua, Vicar of *Rockwardine, Salop*	1	1	0
*Gimber, William, Esq. *York*	21	0	0
Ditto, annually	1	1	0
Gimingham, John, Esq. *Newington*	1	1	0
Glascott, Rev. C. M. A. Vicar of *Hatherleigh*	1	1	0
*Glasgow University, for the Translation of the Scriptures into the Oriental Languages, by Rev. Dr. Buchanan	30	0	0
Glode, Lady, *North Baker-street*	1	1	0
Godden, Mr. Henry, *Bucklersbury*	1	1	0
Godfrey, Rev. H. M. A. Fell. of *Queen's Col. Camb.*	1	1	0

	£.	s.	d.
Godfrey, Mr. *Colebrook-row*	1	1	0
Goode, Rev. William, M. A. *Blackfriars Rectory*	2	2	0
*———————, Friend, by him	5	0	0
*A Servant's Mite, by *ditto*	0	12	0
Godsall, Mr. James, *Colchester*	0	10	6
Gosnell, Mr. Samuel, *Little Queen-street*	1	1	0
Graham, Sir James, Bart. M. P. *Cavendish-square*	2	2	0
Graham, Lady Catherine	2	2	0
Graham, Mr. *Carlisle*	1	1	0
Graham, Rev. Fergus, LL.B. Rector of *Arthuret* and *Kirkandrews, Cumberland*	1	1	0
Graham, Rev. J. Rec. of *St. Saviour's, York*	1	1	0
*Grant, C. Esq. M.P. *Russell-sq.* GOVERNOR	21	0	0
*Grant, Rev. Moses, M. A. Preb. of *St. David's*	10	0	0
Ditto, annually	2	2	0
*Gray, William, Esq. *York*	21	0	0
Gray, Mr. and Mrs. *York*	2	2	0
Gray, Rev. Mr. *Wellington, Somersetshire*	1	1	0
Greaves, Mr. William, *Clapham*	1	1	0
Green, Rev. E. *Croft*, near *Spilsby*	1	1	0
Greenwood, Mrs. Ann, deceased, by Wm. Gray, Esq. of *York*, and the Rev. Samuel Bottomley, of *Scarborough*, as "Trustees for religious and charitable Purposes," under her Will, for the Propagation of the Gospel by the Society's Missionaries amongst the Heathens abroad £. 60 For the Education of those who shall devote their Time and Talents to the Service of Missionaries 100	160	0	0
*Gregg, Mrs. by Rev. Basil Woodd	5	5	0
*Greig, John, Esq. *Worcester*	10	0	0
*Greig, Mrs. *ditto*	5	0	0
Greig, Rev. John, M. A. *ditto*	2	2	0
Greive, W. Esq. *Ord House*, near *Ber. upon Tweed*	3	3	0
Grenfell, Miss Lydia, *Mazarion, Cornwall*	1	0	0
Grenfell, Geo. Esq. *Upper Thames-street*	1	1	0
Grimwood, John Matt. Esq. *Bloomsbury-place*	1	1	0
Grinfield, Mrs. *Bristol*	5	0	0
Grinfield, Miss, *Bristol*	1	1	0
*Grueber, Mrs.	5	0	0
Grundy, Rev. S. Perp. Cur. of *Chapel in le Frith*	0	10	6

	£.	s.	d.
Guinness, Arthur, Esq. *Dublin*	10	0	0
Gurdon, Rev. Philip, M. A. *Assington, Suffolk*	3	3	0
Gurdon, Mrs. *Colebrooke-row, Islington*	1	1	0

H.

*H. B.	10	0	0
Haddon, Mrs. *Wellington, Somersetshire*	0	10	6
Hadley, Samuel, Esq. *New-court, Swithin's-lane*	1	1	0
Hague, John, Esq. *Crow-nest, Dewsbury, York*	1	1	0
Hall, William, Esq. *Stoke Bishop*, near *Bristol*	2	2	0
Hall, Mr. John, *ditto*	1	1	0
Hall, Samuel, Esq. *Hull*	1	1	0
Hall, Mr. William, *ditto*	1	1	0
Hall, Mr. Thomas, jun. *ditto*	1	1	0
Hall, Mr. R. S. *ditto*	1	1	0
Halliley, John, Esq. *Dewsbury, Yorkshire*	1	1	0
Hallward, Rev. J. M. A. Vic. of *Assington, Suff.*	1	1	0
Hamilton, Rev. Hans, B. A. Rect. of *Knocktopher*	1	1	0
Hamilton, Mr. jun. *Portman Place*	1	1	0
Hamilton, Mr. Thomas, *Paternoster-row*	1	1	0
Hankinson, Rev. R. M. A. *Lynn Regis*	2	2	0
Hardcastle, Jos. Esq. *Hatcham-house, Surrey*	2	2	0
Hardyman, Rev. William, B. D. *Lynn Regis*	1	1	0
Hargreaves, Mrs. *Horseforth*	1	1	0
Harper, Joseph James, Esq. *Bledlow, Bucks*	1	1	0
*Harries, Mr. and Mrs. T. *Cructon, Salop*	3	3	0
Harris, Mr. Joseph, *St. Paul's Church-yard*	1	1	0
Harrison, Mr. Henry, *Shoe-lane*	1	1	0
Harrison, Mr. Geo. *Chester*	1	1	0
*Harryman, Wm. Esq. *Highbury, Islington*	10	0	0
Hart, Mr. Robert, *Holborn-hill*	1	1	0
Hartlebury, Miss, *Bristol*	1	1	0
Harvey, Rev. Edmund, *Willians, Herts*	1	1	0
Hatchard, Mr. John, *Piccadilly*	1	1	0
Hatton, Rev. T. M. A. Rec. of *Waters Upton, Salop*	1	1	0
Hawes, Mr. G. P. by Rev. Basil Woodd	1	1	0
Hawkes, Thomas, Esq. late of *Piccadilly*, 3 *per Cents.* Reduced. A Legacy	1,000	0	0
Haworth, Mr. Onesiphorus, *Leicester*	1	1	0
Haydon, Mr. *Lisson Grove*	1	1	0
Haydon, William, jun. Esq. *Guildford, Surrey*	1	1	0
Haydon, Tho. Esq. *Cateaton-street*	2	2	0
Hayward, Rev. Michael, *Lakenheath, Suffolk*	0	10	6
H. B.	1	1	0

	£.	s.	d.
*Hearnden, Mr. Dav. P. *Ripley, Surrey:* Seven Donations	0	13	0
Helyer, Mr. *St. Andrew's-hill, Blackfriars*	1	1	0
Hensman, Mr. William, late of *Leicester*, deceased, *per* Mr. John West, Executor. A Legacy	10	0	0
*Hey, Rev. S. M. A. Vicar of *Steeple Ashton*	10	0	0
Hey, William, Esq. *Leeds*	5	5	0
Hey, Mr. William, jun. *ditto*	1	1	0
Hey, Rev. William	50	0	0
Hickson, Mrs. *Hull*	1	1	0
Hill, Rev. Rowland, M. A. *Charlotte-street*	1	1	0
*Hill, Mr. John, *Chapel-street, Westminster*	5	0	0
Ditto, annually	1	1	0
Hill, Mrs. *Fore-street*	1	1	0
Hill, Mr. James, *Bedford-row*	1	1	0
Hitchin, Rev. R. H. B. D. *Falmouth*	1	1	0
Hitchin, Rev. T. M. B. A. *Plymouth Dock*	1	0	0
Hoare, Henry, Esq. *Mitcham*, GOVERNOR	2	2	0
*————————, M. M. by him	10	0	0
Hoare, Rev. E. H. *Knuston Hall, H. Ferrers*	1	1	0
Hocken, J. Esq. *Falmouth*	1	1	0
Hodgson, Mr. J. *Hull*	1	1	0
*Hodson, Thomas, Esq. *Crutched-friars*	100	0	0
Hodson, Mr. George, *Old Swan-stairs*	1	1	0
Hodson, Mrs. *Carlisle*	0	10	6
Holehouse, Mr. Charles, *Borough*	1	1	0
Hollier, William, Esq. *Love-lane*	1	1	0
*Hollifear, Rev. Wm. *Woolvey*, Friends by him	4	18	6
Hollingsworth, Rev. N. M. A. *Hartlepool, Durh.*	1	1	0
Hollingsworth, G. L. Esq. *Darlington, ditto*	1	1	0
Holmes, Mr. John, *Guildhall*	1	1	0
Hooper, Mr. Stephen, *Walworth*	1	1	0
Horne, Rev. Melville, *Macclesfield*	1	1	0
Horner, Simon, Esq. jun. *Hull*	1	1	0
Horner, Miss, *ditto*	1	1	0
Horsfall, Mr. Abraham, *Huddersfield*	2	2	0
Horsfall, Mr. John, jun. *ditto*	1	1	0
Hoskin, J. Esq. *Plymouth*	1	1	0
*Howard, Miss, *Hull*	21	0	0
Ditto, annually	1	1	0
Howlette, Rev. J. B. D. *Foleshill*	1	1	0
Hudson, Mr. John, *Hull*	1	1	0

	£.	s.	d.
Hudson, Mrs. *Wellington, Somersetshire*	0	10	6
Hughes, Mr. Thomas, *Bunhill-row*	1	1	0
Hughes, Rev. Joseph, M. A. *Battersea*	0	10	6
Hughs, Miss, *Glasbury-house*, near *Hay*	1	1	0
Hull, Rev. G.	1	1	0
Hurn, Rev. William, B. A. Vicar of *Debenham*	1	1	0
Hutchinson, Hon. Miss Hely, *Stratford Cottage, Stroud, Gloucestershire*	1	1	0
Hutchinson, Hon. Miss P. H. *ditto*	1	1	0
Hutchinson, Hon. Miss M. H. *ditto*	1	1	0
Hutton, Rev. I. L. LL.B. *Buckingham*	2	2	0

I.

*Idle, Christopher, Esq. *Adelphi Terrace*	10	10	0
*Idle, G. Esq. *Highgate*, Legacy by Executors of the late	50	0	0
*Ignotus	24	0	0
Illingworth, Mrs. *Portman-place*	0	10	6
*I. M. by Mr. Plenderleath, *Edinburgh*	6	6	0

J.

J. S. *Upper Clapton*	1	1	0
Jackson, Mr. Joshua, *St. Mildred's-court*	2	2	0
Jackson, Mrs. *Thornhaugh-street*	1	1	0
James, Mrs. *Shrewsbury*	0	10	6
Jarratt, Rev. Robert, M. A. Vicar of *Wellington*	2	2	0
*————————, sundry Donations, by him	7	19	0
Jarratt, Miss, *Hull*	1	1	0
*Jaumard, S. Esq. *Paddington:* 7 Donations	33	8	0
Jeanneret, Mr. Lewis, *Poultry*	1	1	0
Jeffries, George, Esq. *Kenton-street*	1	1	0
Jerram, Rev. Charles, M. A. *Chobham*	1	1	0
Jekyll, Rev. Geo. M.A. R. of *West Coker, Somerset*	0	10	6
*Johnson, Mrs. *Reading*	5	0	0
Ditto, annually	1	1	0
Johnson, Rev. Rich. B. A. R. of *St. Antholin's*	1	1	0
Jones, Rev. Thomas, *Mold*	0	10	6
Jones, Mr. Chetwood, *Nicholas-lane*	1	1	0
Jones, Rev. Thos. Curate of *Creaton, Northamp.*	1	1	0
*————————, sundry Donations, by him	32	16	0
Jones, Rev. James, *Glasbury*, near *Hay*	0	10	6
Jones, Mrs. *Friars-place, Reading*	1	1	0
Jones, Wm. Esq. *Wellington*	1	1	0

	£.	s.	d.
Jenney, Wm. Esq. *Cumberland-street*	2	2	0
*Jowett, Rev. Joseph, LL.D. *Cambridge*	10	10	0
Ditto, annually	2	2	0
Jowett, Rev. H. M. A. Rector of *Little Dunham*	2	2	0
Jowett, Mr. Benjamin, *Camberwell*	1	1	0
Jowett, Mr. Joshua, *Holborn*	1	1	0
Jowett, Rev. Jos. B.A. *So. Collingham, Newark*	1	1	0

K.

Kendall, Mrs. by Rev. B. Woodd	0	10	6
Kendle, Mr. *Quebec-street*	0	10	6
Kettle, Mr. John, jun. *Hamildon*	0	10	6
Keymer, Mr. C. G. *Colchester*	1	1	0
Keysall, Mrs. *Queen-square*	2	2	0
*Kilvington, Tho. Esq. M. D. *Rippon, Yorks.* Three Donations	91	0	0
Kilvington, Rev. Ed. M. A. Minister of *Ossett*	1	1	0
King, Rev. John, *Pertenhall, Bedfordshire*	1	1	0
King, Rev. John, M. A. *Clare, Suffolk*	1	1	0
———— ————, Friend, by him	1	1	0
King, Mr. Benjamin, *Ipswich*	1	1	0
King, Mr. George Tho. *Pudding-lane*	1	1	0
King, Mr. Robert, *Hull*	1	1	0
Kirby, Mr. John, *Wellington, Somersetshire*	0	10	6
Knight, Rev. George, M. A. *Harwell, Berks*	1	1	0
Knight, Mr. William, *Gainsford-st. Horsleydown*	1	1	0
Knight, Mr. John, *Strand*	1	1	0
Knowles, Rev. T. *Marsh Chapel*, near *Louth, Lincolnshire*	1	1	0
König, William, Esq. *Amsterdam*	1	1	0

L.

*L. M. by Rev. T. T. Biddulph, *Bristol*	21	0	0
*Lady, the Produce of a Veil	3	3	0
*Lady, by Lord Gambier	3	3	0
Lady, a Young	1	1	0
Lady, by P. A.	1	1	0
Lake, Rev. I. N. M. A. Lecturer of *St. Luke's*	1	1	0
Lambard, Miss, *Ash*, near *Wrotham, Kent*	2	2	0
Lambert, Miss	1	1	0
Langley, Mr. James, *Borough High-street*	1	1	0
Langston, Rev. St. M. A. Rec. of *Little Horwood*	2	2	0
Lear, Rev. T. M. A. R. of *Downton, Wilts*	1	1	0

	£.	s.	d.
Lee, Miss Anne, *Beverley*	1	1	0
Lee, Mrs. *Newland, Hull*	1	1	0
Leigh, Rev. Clement, *Newcastle-under-Line*	1	1	0
Leighton, Rev. Francis, *Shrewsbury*	2	2	0
Lewton, Rev. Prof. *East India Coll. Herts.*	1	1	0
Leycester, Mrs. R. by Rev. B. Woodd	1	1	0
Lillingstone, A. S. Esq. *Lyme, Dorsetshire*	5	5	0
Lind, Francis, Esq. *Bruton-street*	2	2	0
Little, Mr. *Paddington*	1	1	0
Living, John, Esq. *Prescott-street*	1	1	0
*Llewellyn, Mr. by Mr. H. Thornton	21	0	0
Lloyd, Rev. T. M. A. *Weedon Lois, Towcester*	1	1	0
Lloyd, Rev. R. M. A. R. of *St. Dunstan's, West*	1	1	0
Lloyd, Rev. Simon, *Bala*	0	10	6
*Lloyd, Rev. Rob. Watkin, *Tamworth*	1	1	0
Lloyd, Rev. John, *Barney, Norfolk*	2	2	0
*Lloyd, Mrs. *Barney, Norfolk*	30	0	0
*Locket, ——, Esq. *Warren-str. Fitzroy-sq.*	3	3	0
Ditto, annually	1	1	0
Lockett, Mrs. *ditto*	1	1	0
*Lodge, Mrs. *Carlisle*	5	5	0
Ditto, annually	1	1	0
*Lofthouse, Mrs. *York*	5	0	0
Longmire, Rev. J. M. LL.B. Rec. of *Hargrave*	1	1	0
Longmire, Mrs. J. M. *ditto*	1	1	0
Longmire, Mrs. E. *Great Staughton*	1	1	0
Lovekin, Miss, *Pimlico*	1	1	0
Lowe, Rev. Simon, M. A. *Magdalen Coll. Camb.*	1	1	0
Lowndes, Mr. *William, Cursitor-street*	1	1	0
Lucas, Rev. W. H. B. A. Minister of *Hartshad*	1	1	0
Ludlam, Thomas, Esq. *Sierra Leone*	2	2	0

M.

M. A. by Mr. Duthoit, *Bank*	1	1	0
*M. F. by Rev. T. T. Biddulph, *Bristol*	2	0	0
M. M. S. by Rev. Mr. Steinkopff	1	1	0
Mabberley, Mr. John, *Welbeck-street*	1	1	0
*Mabberley, Mr. by Rev. B. Woodd	5	0	0
Mabberley, Miss, *Portman-place*	1	1	0
Maberley, Mr. George, *Walthamstow*	1	1	0
Maberley, Rev. T. H. *Shelford, Cambridgeshire*	1	1	0
*Maberley, Stephen, Esq. *Reading*	5	0	0
Ditto, annually	1	1	0

	£.	s.	d.
Macaulay, Zachary, Esq. *Birchin-lane*	2	2	0
Mackenzie, Mrs. *Bath*	1	1	0
Mackenzie, Colin, Esq. jun. *ditto*	1	1	0
Mair, Hugh Campbell, Esq. *Copthall-court*	2	2	0
Maitland, Alex. Esq. *Peckham*	1	1	0
Manfield, Mr. W. *Bennett-street, Surrey Road*	1	1	0
Mann, Rev. William, M. A. *St. Saviour's*	1	1	0
Mann, Rev. Joshua, *Portman-place*	1	1	0
Manning, Miss, *Colchester*	0	10	6
Marlow, Mrs. Sarah, *Charles-square, Hoxton*	1	1	0
*Marriot, William, Esq. *Hoxton-square*	5	0	0
Ditto, annually	2	2	0
Marriott, Mr. William, jun. *York-place*	1	1	0
Marsden, Robert, Esq. *Doughty-street*	1	1	0
Marsh, Rev. William, M. A. Vicar of *Basilden*	1	1	0
*Marsh, Mrs. *Basilden*	10	0	0
Ditto annually	1	1	0
Marsh, Rev. E. *Oriel College, Oxford*	1	1	0
Marsh, R. B. Esq. *Lloyd House*	2	10	0
Marshall, Mr. John, *Horseforth*, near *Leeds*	1	1	0
Marshall, Mr. Josiah, *ditto*	1	1	0
Martin, Miss, *Colebrook-row, Islington*	1	1	0
*Martin, Ambrose, Esq. *Charlotte-street*	100	0	0
Ditto, annually	2	2	0
Martin, Mr. *Wellington, Somersetshire*	1	1	0
Martyn, Rev. H. B.D. Fell. of *St. John's Col. Cam.*	1	1	0
Martyn, Rev. Tho. B.D. Rect. of *Pertenhall*	1	1	0
Martyn, Rev. J. K. *Pertenhall, Bedfordshire*	2	2	0
Mather, Mrs. *York*	1	1	0
Maturin, Rev. Henry	1	1	0
Maude, Rev. Joseph, M. A. *Reading*	1	1	0
Mayo, Mr. John	1	1	0
Mayor, Rev. John, B. A. Vicar of *Shawbury*	1	1	0
Mayor, Mr. Joseph, *Little Moorfields*	1	1	0
*M. C. Two Donations	10	0	0
Meakin, Rev. J. B. A. Lecturer of *Christ Church*	1	1	0
Mello, Arnold, Esq. *Clapham*	1	1	0
Mendham, Rev. Joseph, M. A. *Sutton Coldfield*	1	1	0
Mendham, John, Esq. *Borough*	1	1	0
Meyrick, Rev. O. L. *Holsworthy, Devon*	2	2	0
*———————, sundry Donations, by him	7	16	0
Miles, Rev. John, *Leicester*	1	1	0
Miller, John, Esq. *Red-lion-square*	1	1	0

	£.	s.	d.
*Mills, Samuel, Esq. *Finsbury-place*	50	0	0
Mills, Mr. Joseph, *Great Earl-street*	1	1	0
Mills, John, Esq. *Colchester*	1	1	0
Mitchell, Rev. G. B. *Emberton*, near *Olney*	1	1	0
Mitton, Mrs. *Enfield Chace*	1	1	0
Montague, Charles, Esq. *Camberwell*	1	1	0
Moor, Rev. J. H. C. M. A. *Rugby*	1	1	0
———————, Friend, by him	1	1	0
Moore, Miss, *Leicester*	1	1	0
More, Mrs. Hannah, *Bath*	1	1	0
More, Mrs. M. *ditto*	1	1	0
More, Miss L. *Yeovil*	0	10	6
Morgan, Rev. Mr. Vicar of *Walterstone*, *Heref.*	1	1	0
*Morland, Miss, *Clapton*	1	1	0
Morland, Miss Ann, *ditto*	1	1	0
Morris, Thomas, Esq. *Camberwell*	2	2	0
Morris, Mr. Robert, *Shrewsbury*	1	1	0
Mortlock, Mr. John, *Edgeware Road*	1	1	0
Mortlock, Mrs. John, *ditto*	1	1	0
Mortlock, Mr. William, *Portman Place*	1	1	0
Mortlock, Mrs. William, *ditto*	1	1	0
Mortlock, Mr. Simon, *Norfolk-street*	1	1	0
Mosely, Mrs. *Carlisle*	1	1	0
Mountfort, Rev. John, M. A. *Monk's Risborough*	1	0	0
M. T.	103	2	8
*Murray, Right Hon. Lady Cath. *G. James-st.*	26	0	0
Murray, Lady Ann, *Brighton*	1	1	0
Mustard, Mr. *Roman-hill*, near *Colchester*	1	1	0

N.

Napper, Rev. W. B. A. Curate of *Knocktopher*	0	10	6
Nanson, Mrs. *Carlisle*	0	10	6
Nash, Mr. Joseph, *Newgate-street*	1	1	0
*Natt, Rev. J. M. A. F. of *St. John's Col. Oxford*	5	0	0
Ditto, annually	1	1	0
*Natt, Mr. Thomas, *Doughty-street*	5	0	0
Ditto, annually	1	1	0
Naylor, H. Esq. *Park-street, Grosvenor-square*	1	1	0
*Neale, Rev. E. M. A. Rec. of *Taplow, Bucks*	5	0	0
Ditto, annually	1	1	0
*Neale, James, Esq. *St. Paul's Church-yard*	100	0	0
Nesham, Mr. John, *Garlick-hill*	1	1	0
Nevison, Edward, Esq. *Carlisle*	1	1	0
Newbald, Mr. John, *Hull*	1	1	0

	£.	s.	d.
Newby, Mrs. Ann, Matron of Lying-in-Hosp.	1	1	0
Newman, Rev. T. *Little Bromley, Essex*	1	1	0
Newman, Mr. Henry, *Poole, Dorsetshire*	1	1	0
Newton, Mrs. *Wellington*	0	10	6
Newton, Mr. *Baker-street*	1	1	0
Noel, Rev. G. T. M. A. *Rainham, Kent*	1	1	0
Noel, Charles Noel, Esq. M. P. *Catsmow Lodge, Rutland*	5	5	0
Nunn, Rev. John, B. A. *Shrewsbury*	0	10	6
*————————, sundry Donations, by him	6	2	0
*————————, Donation from a Friend, by him	20	0	0

O.

*Oeconomy in Dress, from a Lady	10	10	0
*Offley, Charles, Esq. *Paken Hill*, near *Stroud*	26	5	0
Offley, Mrs. *ditto*	2	2	0
Offty, Miss, *Hampstead*	1	1	0
Ogden, Mr. John, *Penton Place, Walworth*	1	1	0
Ogdin, Mr. John, *Upper Thames-street*	1	1	0
Olerenshaw, Rev. M. Perpetual Curate of *Mellor*	1	1	0
Olerenshaw, Mr. J. *Compton-street, Clerkenwell*	1	1	0
Olney, Mrs. *Shrewsbury*	1	1	0
Osborne, Mr. James, *Birmingham*	1	1	0
Osmond, Mr. John, *New Bond-street*	1	1	0
Owen, Rev. John, M. A. Rect. of *Paglesham*	1	1	0
————————, Friend, by him	1	1	0

P.

Packwood, Mr. John, *Cottesbrook, Northamp.*	1	1	0
*Page, Mr. Joseph, *Enfield*	5	5	0
Palmer, Rev. Edward, *Curdworth, Warwickshire*	1	1	0
Palmer, Henry, Esq. *Cheam*	1	1	0
Pares, Mrs. Mary, *Ashburn, Derbyshire*	1	1	0
Pares, Miss Agnes, *Leicester*	1	1	0
Parish of St. John, *Horsleydown*, the Pence of the Poor of	1	1	0
*Parker, David, Esq. *King's Mews*	10	0	0
Ditto, annually	2	2	0
Parkhurst, Rev. Mr. *Epsom*	1	1	0
*Parry, Edward, Esq. *Gower-st.* GOVERNOR	21	0	0
Parry, Mr. Joseph, *Shrewsbury*	1	1	0
Pass, Mr. William, *Altringham, Cheshire*	1	1	0

	£.	s.	d.
Pearse, Mr. George, *Hatherleigh*	1	1	0
*Pearson, John, Esq. *Golden-square*	21	0	0
Pearson, Rev. Hugh, M. A. *Windsor*	1	1	0
Pearson, Mrs. *Clapton*	1	1	0
Pearson, Mr. William, sen. *Steel-yard, Thames-st.*	1	1	0
Peers, Rev. J. W. LL.D. *Morden, Surrey*	2	2	0
Pellatt, Thomas, Esq. *Ironmonger's Hall*	1	1	0
Pellat, Apsley, Esq. *St. Paul's Church-yard*	1	1	0
———, a young Lady, by him	1	1	0
Pemberton, Rev. Jer. M. A. V. of *Belchamp St. Paul's*	1	1	0
Pemberton, Rev. Edw. B. A. C. of *Belchamp St. Paul's*	1	1	0
Pemberton, Miss A. *Shrewsbury*	1	1	0
Pemberton, Mrs. *Chester*	0	10	6
Pepperel, Sir W. Bart. *Dorset-street*, GOVERNOR	1	1	0
Percival, Richard, Esq. *Lombard-street*	2	2	0
*Percy, Rev. William, *America*	25	0	0
Perkins, Rev. J. D. M. A. R. of *West Deeping*	1	1	0
Phillips, Mr. J. *Bristol*	2	2	0
Phipps, J. W. Esq. *Burlington-gardens*	2	2	0
Pickering, Edward Rowland, Esq. *Bernard-st.*	1	1	0
*Pierson, J. M. Esq. *Hitchin*, Two Donations	21	0	0
Pinnock, Rev. Wm. *North Marston, Bucks*	1	0	0
Pitt, Wm. Morton, Esq. M. P.	1	1	0
*Plummer, Thomas, Esq. *Camberwell*	10	10	0
Poole, Mr. William, *Leicester*	1	1	0
Poole, Mr. Richard, *Leicester*	1	1	0
Pooley, Mr. Thomas, *Borough*	1	1	0
Pope, Rev. James, M.A. Vicar of *Great Staughton*	2	2	0
———, Anonymous, by him	0	10	6
Porter, Mr.	0	10	6
Postlethwaite, Rev. R. Rector of *St. Roche, Corn.*	1	1	0
*———, Donations, by him	5	9	0
Potts, Mr. *Winchester-row*	0	10	6
Powley, Mrs. *Dewsbury*	1	1	0
Poynder, John, Esq. *Bridewell*	1	1	0
Poynder, Miss, *Princes-place, Kennington*	1	1	0
Poynder, Mr. Edward, *Clement's-lane*	1	1	0
Poynder, Mr. Samuel, *ditto*	1	1	0
Pratt, Rev. Josiah, B. D. *Doughty-street*	2	2	0
*Two Country Curates, by *ditto*	2	0	0
*Unknown Friend, by *ditto*	10	0	0
*Eliol, by *ditto*	1	0	0

	£.	s.	d.
*Sundries, by the Rev. Josiah Pratt	1	10	6
Pratt, Rev. Jos. St. LL.B. Prebend. of *Peterboro'*	1	1	0
Preston, Mr. Thomas, *Walworth*	1	1	0
Price, Rev. Edw. B.A. Rector of *Durrow, Kilken.*	2	2	0
*Priddle, Mr. Wm. *Cary-lane:* Six Donations	6	0	0
Pritt, Mr. James, *Wood-street*	1	1	0
*Prosser, Mr. Walter, *Garway, Heref.* 3 Don.	15	0	0
Prust, Mr. Stephen, *Bristol*	2	2	0
Pryce, Mr. Edward, *Shrewsbury*	1	1	0
Puddicombe, Rev. T. M. A. Vicar of *Branscomb*	1	1	0
Punnett, Mrs. Ann Maria. *Mepal, Cambridgesh.*	2	2	0
Puttrell and Nunn, Mesdames, *Shrewsbury*	1	1	0

R.

R. Mrs. *Leicester*	1	1	0
Raby, Rev. Charles, LL.B. *Grantham*	1	1	0
Radford, Mr. Edw. *Tansley*, near *Matlock*	1	1	0
Raineir, John, Esq. *Hackney*	1	1	0
*Ramsay, Mr. George, late of *Tyson Place, Kingsland Road*, deceased, a Legacy	20	0	0
Randall, Mr. William, *Southampton*	1	1	0
Randall, Mr. Philip, *Owen's-place, Gosw.-st.-road*	2	2	0
Ransom, William, Esq. *Orchard-street*	1	1	0
Read, Mrs. *Middlesex Place, Lisson Green*	1	1	0
Reed, Miss, *Hull*	0	10	6
R. S. T. by Deputy Secretary	1	1	0
Relfe, Mr. John, *Camberwell*	1	1	0
Rennard, Mr. Joseph, *Hull*	1	1	0
Richards, Rev. Thos. *Dasowen, Machynlleth*	1	1	0
Richardson, Rev. William, *York*	1	1	0
Richardson, Mrs. *ditto*	1	1	0
Richardson, Mr. *Bristol*	1	1	0
Richings, Mrs. *Oxford*	0	10	6
Richmond, Miss, *Hull*	1	1	0
Ridsdale, Edward, Esq. *Wakefield*	1	1	0
Ridsdale, Mrs. Elizabeth, *ditto*	1	1	0
Riland, Rev. J. M. A. Rector of *Sutton Coldfield*	1	1	0
Ring, Thomas, Esq. *Reading*	1	1	0
Risdon, Mr. Benjamin, *Gray's-inn-lane*	1	1	0
Robarts, Messrs.	1	1	0
*Roberts, Thomas, Esq. *Charterhouse-square*	50	0	0
Roberts, Mrs. Thomas, *ditto*	5	0	0
*Roberts, Mrs. sen. *ditto*	10	0	0

	£.	s.	d.
*Roberts, Mr. Thomas, *Bristol*	5	5	0
Roberts, Rev. S. T. B. A. Rec. of *Leighlin Bridge*	1	1	0
Roberts, Mr. Richard, *Lambeth*	1	1	0
Roberts, Josiah, Esq. *Gould-square*	1	1	0
Roberts, J. W. Esq. *Thornby, Northamptonsh.*	1	1	0
Roberts, Rev. J. M. A. Rector of *Tremeirchion*	1	0	0
Roberton, Mrs. *Chester*	1	1	0
*Robinson, Rev. T. M. A. Vicar of *St. Mary's Leicester*	10	0	0
Ditto, annually	1	1	0
*————————, a Society at *Leicester*, by him, Four Donations	7	18	4
*Friend, by *ditto*	1	1	0
Robinson, Rev. Proctor, M. A. *Dudley*	1	1	0
Robinson, Mr. George, *Little Queen-street*	1	1	0
Robinson, John, Esq. *Lakenheath, Suffolk*	0	10	6
Robinson, Miss, *Newcastle-under-Line*	2	2	0
Rogers, Rev. John, *Longtown*, near *Abergavenny*	1	1	0
Rolph, Mr. Jos. Thomas, *Aldermanbury*	1	1	0
Romaine, Rev. W. D. D. *Reading*	2	2	0
Rose, Rev. W. M.A. F.R.S. Rect. of *Beckenham*	2	2	0
Rose, Mr. *Paddington*	1	1	0
Round, G. Esq. *Colchester*	1	1	0
Rowe, Mr. William, *Threadneedle-street*	1	1	0
Rowe, Mrs. *ditto*	1	1	0
Rowlands, Mr. *High-street, Mary-le-Bone*	1	1	0
*R. R. *Cambridge*	10	0	0
Rudd, Mr. John, *Colchester*	1	1	0
Rumsey, Mr. Henry, Surgeon, *Chesham*	1	1	0
Russell, Mr. *York*	1	1	0
Rutherford, Mr. *Castle-street, Oxford-street*	0	10	6

S.

*S. S. *Chester*	2	2	0
Sabine, Miss, *Islington*	1	1	0
Sadler, Mrs. *Oxford*	1	1	0
Saltonstall, Miss, *Hillingdon*, near *Uxbridge*	1	1	0
Saltonstall, Miss M.	1	1	0
Samler, Richard, Esq. *Bridge-street*	2	2	0
Samler, William, Esq. *ditto*	2	2	0
Sangar, Rev. J. T. M.A. F. of *Oriel Col. Oxford*	0	10	6
Saunders, Rev. Isaac, M. A. *Pimlico*	1	1	0
Schimmelpenning, Miss, *Bristol*	1	1	0

	£.	s.	d.
Scott, Rev. T. Rector of *Aston Sandford, Bucks*	1	1	0
*————, Friend, by him	5	0	0
Scott, Rev. John, M. A. *Hull*	1	1	0
*————————, Anonymous, by him, Two Donations	21	0	0
*————————, Anonymous, by him, Three Donations	63	0	0
Scott, Mrs. *Colchester*	0	10	6
Scott, Mrs. *York*	1	1	0
Seagrom, Thomas, Esq. *Wigmore-street*	1	1	0
Seeley, Mr. L. B. *Fleet-street*	1	1	0
Sharp, Mr. J.	2	2	0
*Sharp, Mr. Joseph, *Cannon-street*	3	3	0
Ditto, annually	1	1	0
Sharpe, Rev. J. M. A. Lecturer of *Clapham*	1	1	0
Sharpe, Mr. Joseph	1	1	0
Shaw, Rev. Robert, *Kilkenny*	1	1	0
Shaw, Mr. *Stoke Newington*	1	1	0
Shepherd, Rev. John, M. A. *York-street*	1	1	0
Shepley, Rev. Wm. M.A. *Horseforth*, near *Leeds*	2	2	0
Shepley, Mrs. *ditto*	1	1	0
Sheppard, Rev. T. *John-street, Pentonville*	1	1	0
*Ditto, for a Friend: Two Donations	1	1	0
Sherriff, Mrs. Charles, *Chester*	1	1	0
Shirley, Rev. Walter, *Hornchurch, Essex*	1	1	0
*Simeon, Rev. C. M. A. Fell. of *King's College*	15	0	0
Ditto, annually	2	2	0
*Simeon, J. Esq. M. P. *Queen Ann-str. East*	21	0	0
Simmons, Mr. John, *Great Russell-street*	1	1	0
Simons, Rev. John, M. A. Rector of *Paul's Cray*	1	1	0
*Simpson, W. Esq. *Ratcliffe Highway*	21	0	0
Ditto, annually	5	5	0
*Simpson, Miss, *ditto*	10	10	0
Skingley, Mrs. *Coggleshall*	0	10	6
*Skinner, William, Esq. *Bristol*	10	10	0
Skippon, Mr. J. *Mintlyn*	1	1	0
Slack, Thomas Cartwright, Esq. *Gravel-lane*	1	1	0
Slater, J. B. Esq. *High Wycombe*	1	1	0
*Smith, Miss, *Bradford, Wilts*	52	10	0
*Smith, General, *Hot Wells, Bristol*	10	10	0
Ditto, annually	2	2	0
Smith, Mrs. *Bromley*, near *Bow*	1	1	0
Smith, Miss, M. C. T.	1	1	0

	£.	s.	d.
Smith, Alexander, Esq. *Sierra Leone*	1	1	0
Smith, Rev. J. Pye, D. D. *Homerton*	1	1	0
Smith, Mr. Thomas, *Little Moorfields*	1	1	0
Smith, Miss, *Great Earling*	1	1	0
Smith, Miss, *Bledlow, Bucks*	1	1	0
Smith, Mr. William, *Leicester*	1	1	0
Smith, Mr. Benjamin, *Greenwich*	2	2	0
Smith, Mrs. *Bridge-street, Westminster*	5	5	0
Smith, Hon. Mrs. *Stratford Cottage, Stroud, Gloucestershire*	1	1	0
Smith, Mr. Wm. *Creaton, Northamptonshire*	1	1	0
Smitheman, Miss, *West Coppice, Salop*	1	1	0
*Smither, Mr. *Crandal, Hants.* Miss J. M. S. by him	50	0	0
Snape, Rev. Rich. *Brent Illeigh, Sudbury*	1	1	0
Snell, Mr. *Edgeware Road*	1	1	0
Spellman, Rev. H. *Lynn Regis*	2	2	0
Spilsbury, Rev. Mr. *Paddington*	1	1	0
Sprott, Mrs. *King's Road*	1	1	0
Stainforth, Richard, Esq. *Clapham*	2	2	0
Stanfield, Joseph, Esq. *Islington*	1	1	0
Stanhope, Mrs. Eliz.	1	1	0
Starey, Mr. Benjamin, *Poultry*	1	1	0
Stephen, Rev. William, M. A Rector of *Bledlow*	1	1	0
Stephens, Mr. Joseph, *Larkhall Grove, Clapham*	1	1	0
Stephens, Mrs. *Clapham*	1	1	0
Stephens, James, Esq. *Lisson Grove*	1	1	0
*Stephenson, Rev. C. M. A. Vicar of *Olney*	5	0	0
Ditto, annually	1	1	0
Steven, Robert, Esq. *Thames-street*	1	1	0
Stevenson, Mr. Tho. *Angel-court, Friday-st.*	1	1	0
Stewart, Hon. and Rev. C. Rect. of *Orton, Not.*	1	1	0
Stewart, Rev. J. H. M. A. *Reading*	1	1	0
Stewart, Hon. Mrs. *Carlisle*	1	1	0
Stewart, Mr. John, *Norwich*	1	1	0
*Stillingfleet, Mrs. *Kelfield*	5	0	0
Stillingfleet, Rev. J. M. A. Rector of *Hotham*	1	1	0
Stillingfleet, Rev. Ja. M. A. Prebendary of *Worc.*	2	2	0
Stillingfleet, Rev. H. A. M. A. R. of *How Capel*	1	1	0
St. John, Lady, Right Hon.	2	2	0
Stokes, Mr. H. *Brunswick-row, Queen-square*	1	1	0
Stokes, Mr. John, *Gutter-lane*	1	1	0
Storks, Mr. Robert, *Lawrence-lane*	1	1	0

	£.	s.	d.
Storry, Rev. Robert, M. A. *Colchester*	1	1	0
———————, Two Young Ladies, by him	1	1	0
Stubbs, Rev. Jonathan, M. A. *Uttoxeter*	1	1	0
Sundius, Chr. Esq. *Devonshire-square*	2	2	0
Surridge, Mr. Rob. *Romford, Essex*	1	1	0
Suttaby, Mr. William, *Stationers'-court*	1	1	0
Sutcliffe, Rev. Robert, *Norwich*	1	1	0
*Sutton, Mrs. Eliz. *Charterhouse-square*	10	10	0
*Sutton, Miss Sarah, *Rowde*, near *Devizes*	10	10	0
Swale, John, Esq. *Mildenhall, Suffolk*	1	0	0
Swale, Mrs.	1	1	0
Symes, R. Esq. *Bristol*	1	1	0
Symonds, S. Esq. *Falmouth*	1	1	0

T.

* Teignmouth, Rt. Hon. Lord, *Portman-square*	10	10	0
Tarn, Miss, *Tabernacle Walk*	1	1	0
Tarn, Mr. Joseph, *Spa Fields*	1	1	0
Taylor, Mrs. *York*	1	1	0
Taylor, Miss, *Reading*	5	5	0
Tayspell, Mr. Thomas, *Colchester*	1	1	0
Terrington, Mr. W. *Gould-square*	1	1	0
Terrington, Mr. John, *Hull*	1	1	0
Terrington, Miss, *ditto*	1	1	0
*Terry, Avison, Esq. *ditto*	21	0	0
Ditto, annually	3	3	0
Terry, Mrs. A. *ditto*	2	2	0
Terry, Mrs. *Newland, ditto*	1	1	0
Terry, Miss Margaret, *ditto*	1	1	0
Terry, Miss S. *ditto*	1	1	0
*Thompson, H. Esq. *Kirby Hall, Yorkshire*	100	0	0
*Ditto, 2d Donation, by the Rev. Dr. *Buchanan*	100	0	0
Thompson, Thomas, Esq. M. P. *Hull*	3	3	0
Thorne, Mr. George, *Bristol*	2	2	0
*Thornton, S. Esq. M. P. *St. James's Square*, GOVERNOR	52	10	0
*Thornton, H. Esq. M. P. *King's Arms Yard*, TREASURER	52	10	0
*Thornton, John, Esq. *Norwood*	21	0	0
Thornton, Richard, Esq. *Broad-st. Horsleydown*	1	1	0
Thornton, E. N. Esq. *Borough*	1	1	0
Thornton, Mrs. *Hull*	1	1	0

	£.	s.	d.
Thurlow, Rev. J. M. A. Rect. of *Gosfield, Essex*	1	1	0
Tighe, Rev. T. Rector of *Rathfryland* - - -	1	1	0
Tighe, Rev. T. for Miss B. - - - - - - -	1	1	0
Tiler, Mr. John, *Homerton* - - - - - - -	1	1	0
Tipton, Edward, jun. Esq. *Shrewsbury* - -	1	1	0
Tombs, Miss, *Bristol* - - - - - - - - -	1	1	0
Tomkins, Sam. Esq. *Lombard-street* - - -	3	3	0
Tomlin, Rev. J. M. A. Fel. of *Queen's Col. Oxf.*	2	2	0
Townsend, Mr. William, *Holborn* - - - -	1	1	0
Townshend, Rev. E. M. A. Vicar of *Bray, Berks*	1	1	0
Trevelyan, W. B. Esq. - - - - - - - -	10	10	0
Tyndale, Rev. T. G. M. A. *Trinity Col. Oxford*	1	1	0
Tyson, Miss - - - - - - - - - - - -	1	1	0
Tyton, Arthur, Esq. *Wimbledon* - - - - -	1	1	0
Tyton, Miss, *Merton* - - - - - - - - -	1	1	0
Tyton, Miss Henrietta, *ditto* - - - - - -	1	1	0
T R. E. *St. George's-row* - - - - - - -	1	1	0
*T. W. - - - - - - - - - - - - - -	5	0	0

U. V.

Upton, James, Esq. *Throgmorton-street* - -	1	1	0
Valentine, Rev. John, B. A. *Martock, Somerset*	1	1	0
Varanken, Miss, *Bristol* - - - - - - - -	1	1	0
*Vansittart, Nich. Esq. M. P. *Great George-str.*	21	0	0
*Vansittart, Mrs. *Blackheath* - - - - - -	21	0	0
*Vansittart, Miss, *ditto* - - - - - - - -	21	0	0
*Vansittart, Miss, Second Donation - - -	21	0	0
Vaughan, Rev. E. T. M. A. Vicar of St. Martin's and All Saints, *Leicester* - - - - - -	1	1	0
*Vaughan, Richard, Esq. *Bristol* - - - - -	5	5	0
Vaughan, Rev. James, M. A. Rector of *Wraxall*	2	2	0
Vaughan, Mr. John, *Shrewsbury* - - - - -	1	1	0
Venn, Rev. J. M. A. Rector of *Clapham, Surrey*	2	2	0
———————, E. T. by *ditto* - - - - - -	1	11	6
Venn, Edward, Esq. *Bow-lane, Cheapside* - -	2	2	0
Venn, E. B. Esq. *ditto* - - - - - - - - -	1	1	0
Viniscomb, Miss, *Orchard-street* - - - - -	1	1	0

W.

W. Mrs. *Bristol* - - - - - - - - - - -	1	1	0
W. A. - - - - - - - - - - - - - - -	2	2	0
W. Y. - - - - - - - - - - - - - - -	1	1	0
Wade, Rev. T. *Tottington, Lancashire* - -	1	1	0

	£.	s.	d.
Wakefield, Mr. *Minworth Greaves, Warwicks.*	1	1	0
Wakefield, Mrs. *Curdworth, Warwickshire*	1	1	0
Wakefield, Miss, *ditto*	1	1	0
Walford, Mr. *Elmstead*	1	1	0
Walker, Mr. James, *Colchester*	1	1	0
Walker, Mr. John, *Chester*	0	10	6
Walker, Mrs. John, *ditto*	0	10	6
Walker, Mr. Thomas, *Piccadilly*	1	1	0
Wall, Mrs. *Bishopsgate-street*	5	5	0
Wallace, Rev. Joseph	1	1	0
Waltham, Rev. John, M. A. Rector of *Darlaston*	2	2	0
Waistell, Mr. Charles, *High Holborn*	2	2	0
Warburton, Cha. Esq. *Langley, Kent*	1	1	0
*Ward, Rev. Edward, M. A. *Iver*, Donations by him	9	1	6
Ditto, annually	1	1	0
Warren, Mr. S.	0	10	6
Warriner, Mr. George, *Bond-street*	1	1	0
Waters, Mr. W. *Purin Place, Mile End*	1	1	0
Waters, Mr. *Circus-street, New Road*	1	1	0
Watkins, Rev. H. G. M. A. *Turnwheel-lane*	2	2	0
Watkins, Miss, *Cross street, Hatton Garden*	1	1	0
*Way, John, Esq. deceased, part of a Legacy for promoting Piety and true Religion, by Rev. Henry Foster	20	0	0
Way, Miss, *Thame*	2	2	0
Webber, James, Esq. *Milk-street*	1	1	0
Webster, Rev. Stephen, *All Saints, Norwich*	1	1	0
Webster, Rev. T. M. A. Vicar of *Oakington*	1	1	0
Weddell, Mr. J. G. *Fen-court*	1	1	0
Wells, Mr. *Rathbone Place*	1	1	0
West, Mr. Joseph, *Shoreditch*	1	1	0
Westerdell, Miss, *Hull*	0	10	6
Whalley, Rev. R. C. B. D. Rector of *Chelwood*	1	0	0
Wheaton, Rev. James, *Lyme, Dorsetshire*	1	1	0
Whincop, Mr. R. *Lynn Regis, Norfolk*	2	2	0
White, Rev. Thos. M. A. *High-st. Marybone*	1	1	0
White, Rev. T. P. M. A. Fel. of *Queen's Col. Camb.*	1	1	0
White, Mrs. *Bristol*	1	1	0
Whitridge, Joseph, Esq. *Clapham-road*	2	2	0
Whittingham, Mr. C. *Goswell-street*	1	1	0
Wilcox, Rev. S. M. A. *Charlotte-st. Surrey-road*	1	1	0

	£.	s.	d.
Wilcoxon, Mr. Arthur, *Lombard-street*	1	1	0
Wild, Matthew, Esq. *Moneybeg, Carlow*	1	1	0
Wilde, Rev. J. *Onslow, Shropshire*	1	1	0
*Wilberforce, W. Esq. M. P. *Kensington Gore*, GOVERNOR	50	0	0
Ditto, annually	5	5	0
Wilkinson, Rev. Watts, M. A. *Hoxton*	2	2	0
Williams, Rev. John, M. A. *Chiswick*	1	1	0
Williams, Rev. W. B. M. A. *Homerton*	1	1	0
Williams, Mr. *Holborn*	1	1	0
Williams, Rev. Dan. *Refuge, Cuper's Bridge*	0	10	6
Williams, Rev. E. M. A. *Uffington, Salop*	1	1	0
Williams, Mr. Robert, *Brixton*	1	1	0
*Williamson, Mr. Samuel, *Holywell*	1	1	0
Willis, Mr. *Hoxton-square*	1	1	0
Wills, Mr. *Evesham*	1	1	0
*Wilson, Benjamin, Esq. *Burton-on-Trent*	5	0	0
Wilson, Rev. Daniel, M. A. *Oxford*	1	1	0
Wilson, William, Esq. *Milk-street*	2	2	0
Wilson, Mr. Joseph, jun. *ditto*	1	1	0
Wilson, Mr. R. C. *Carlisle*	0	10	6
Wilson, W. W. Carus, Esq. *Casterton Hall*	2	2	0
Windsor, Hon. Mrs. near *Maidenhead*	2	2	0
Winsley, Mr. Samuel	2	2	0
Winter, Lieutenant, *Plymouth Dock*	1	0	0
W. L.	1	0	0
*Wolffe, George, Esq. *Bridge-street*	100	0	0
Wood, Mr. *Wellington, Somersetshire*	1	1	0
Wood, Mrs. *Thorpe*, near *Kettering*	2	2	0
Woodd, Charles, Esq. *Edgware Road*	1	1	0
*Woodd, Rev. Basil, M. A. *Paddington-green*	21	0	0
Ditto, annually	1	1	0
*———————, Lady, by him	5	0	0
———————, *Ditto, ditto*	5	5	0
Woodd, Mr. Basil John, jun.	1	1	0
*Wood, Mr. Basil G. *Bond-street*	1	1	0
Ditto, annually	1	1	0
Woodd, Miss, *Winchester*	1	1	0
Woodard, Mr. Edw. *Tooley-street*	2	2	0
Woodhouse, Mr. *Oxford-street*	1	1	0
Woodroffe, Rev. N. G. M. A. Vicar of *Somerford Heynes, Wilts*	1	1	0

	£.	s.	d.
Woodward, Mr. John, *Bagnio-court* - - - -	1	1	0
Wolfe, Mr. J. A. *Haymarket* - - - - - -	1	1	0
Wrangham, Rev. Fra. M. A. *Hunmanby, Yorks.*	1	1	0
Wright, Edmund, Esq. - - - - - - - - -	1	1	0
Wright, Mr. Wm. James, *Bow-lane* - - - - -	1	1	0
Wynne, Mr. John, *Shrewsbury* - - - - -	0	10	6

Y.

Young, Miss, *Datchett, Bucks* - - - - - -	1	1	0

PROPER FORM

OF A

DONATION TO THE SOCIETY BY WILL.

Item, ***I*** *do hereby give and bequeath the sum of unto the Treasurer for the Time being of a voluntary Society meeting in London, commonly called or known by the name of "The Society for Missions to Africa and the East;" the same to be paid within months next after my decease, out of my personal estate, in trust, to be applied to the uses and purposes of that Society.*

A Statement of the Receipts and Disbursements of the Society for Missions to Africa and the East, from the 31st of March 1809, to the 31st of March 1810.

RECEIVED.	£.	s.	d.
By Balance, as per Account, ending the 31st March, 1809, brought forward	319	17	4½
Annual Subscriptions since that Time, to the 31st March 1810	930	13	6
Donations within the same Time	269	4	7
Congregational Collections within the same Time	836	6	4½
Legacies within the same Time	224	19	0
And £.1,000 3 per Cent. Reduced Bank Annuities.			
One Year's Interest on £.4,000 3 per Cent. Consolidated Annuities (less Property Tax)	108	0	0
Return of Property Tax, by Order of the Commissioners	12	0	0
Half a Year's Interest on £.1,000 3 per Cent. Reduced Bank Annuities (less Property Tax) to be hereafter recovered	13	10	0
Interest on Exchequer Bills	70	18	9
By Sale of Exchequer Bills	916	14	10
By Sale of the Annual Report and Sermon	1	7	0
	£3,703	11	5

PAID.	£.	s.	d.
On Account of the African Mission	1,052	17	6
On Account of the New Zealand Settlement	742	13	11
On Account of the Missionary Students under the Tuition of the Rev. Thomas Scott, of Aston Sandford	366	1	6½
To the Corresponding Committee in India, in Aid of translating the Holy Scriptures into the native Languages of Oriental India	500	0	0
To the Rev. John Jœnicke, in Aid of educating young Men in the Seminary at Berlin	50	0	0
The Passage of Three Missionaries to Africa	126	7	0
Stationary, Printing and Books	142	3	6
Incidental Expences, viz. Advertisements, Use of Tavern for General Meeting, Translating, Stamps, Salaries, Collector's Allowance, Postage, Carriage, Porterage, &c.	241	15	2½
	3,221	18	8
Balance in the Treasurer's Hands on the 31st March 1810	481	12	9
	£3,703	11	5

We, the Auditors, have examined this Account, and do find a Balance of £.481 12*s.* 9*d.* due to the Society on the 31st March 1810, as above stated; and likewise £.4,000 3 per Cent. Consolidated Annuities, £.1,000 3 per Cent. Reduced Bank Annuities, and £.500 in Exchequer Bills, in the Hands of the Treasurer. Witness our Hands this 22d May 1810.

THOMAS HODSON.
J. HAMILTON.
W. TERRINGTON.